

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Whole No. 677
Vol. XXVII, No. 22

September 16, 1922

Price 10 CENTS
\$4.00 A YEAR

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Chronicle

Home News.—The Senate, with a bare majority in attendance, on September 7, by a vote of 40 to 7, passed the Coal Distribution and Price Control bill urged by the Administration to prevent profiteering in coal. It was slightly amended in the last stages of debate, so it was sent back to a special committee in order that the differences between it and the House bill might be harmonized. Senator Dial offered an amendment which was adopted, providing that the laws and regulations concerning the assignment of cars shall not be effective on coal contracts entered into prior to July 25, 1922, where the price is not more than \$2.00 a ton f.o.b. at the mines. Senator Borah also offered amendments to his bill on a fact-finding commission to bring it within the terms lately adopted in the Philadelphia agreement reached by the mine operators and miners. One provided that the commission should make a separate report on the hard-coal industry and the conditions surrounding it. The other required that this report should be submitted to Congress before July 1, 1923. In a lengthy speech, Senator Stanley of Kentucky denounced this section of the intended measure as savoring of State-Socialism and foretold disastrous results to the country, should the commission, in its report, submit any plan containing a recommendation for the nationalization

of the mines. In a lively tilt between the Kentucky Senator and Mr. Borah, the former maintained that the only way to reach coal-profitteering and stop it was through the Sherman Anti-Trust act, and that the Borah bill could produce no practical results, while Mr. Borah retorted that the Sherman Anti-Trust act was useless for the purpose. That act, he declared, had exempted from its provisions labor and the farmers, in fact every class that had a vote. The Sherman Anti-Trust act, declared the Idaho Senator, is now effective only against monopolies, and because it applies to one class only, is of little merit.

The anthracite mine workers in tri-district convention at Wilkes-Barre, Pa., on September 9, unanimously ratified and adopted the Pepper-Reed plan for the termination of the long-protracted anthracite strike. A *viva-voce* vote was taken and when the ayes were called, the convention was unanimous for adoption. After his hard fight made both in the convention and out of it during the last days, in his efforts to have the plan adopted and ratified, Mr. John L. Lewis, international President of the United Mine Workers, broke down almost as soon as he had concluded his stirring appeal for ratification. In his address, Mr. Lewis reviewed the history of the struggle of the bituminous and anthracite miners, going over the minutest detail of the contest in both divisions of the mine workers. He declared that he had not given up the idea of the "check-off" and the eight-hour day, but added that the proposal before the convention was the very best the miners could now hope to get, and begged them to ratify it. He pictured it as one of the greatest victories organized labor had ever won in successfully holding out against arbitration and a reduction in wages. There were many in the convention, "the insurgent" element, who were opposed to ratification, and their case was forcefully exposed by one of their most prominent leaders, Rinaldo Capillini, but after the address of the international President, the opposition felt itself beaten and gave way. The miners will, in accordance with the terms agreed upon, be back at work in force, on Monday, September 11, and the production of coal will start on as big a scale as possible, normal production, however, being, it is thought, impossible before October.

The Government, in order to meet the criticisms and objections brought against the decree of injunction it

secured two weeks ago from Judge Wilkerson in the Chicago District Federal Court against the striking railroad unions, will, on the earliest opportunity, ask leave to have it modified by the court in order to bring its clauses within clearly accepted constitutional limitations. The Government's pleadings, it is reported, are to be modified in two important particulars in order to make them conform to Article I of the Constitution guaranteeing free speech, and to Section 20 of the Clayton act. In all other particulars the Government is said to maintain the clauses laid down in the Daugherty injunction. The clauses which are to be eliminated are those which prohibit the unions and the strikers from using the funds of the unions in furtherance of any act forbidden in the injunction and in "any way by letters, circulars, telegrams, telephone messages, by word of mouth or interviews in newspapers encouraging any person to leave the employ of a railroad or to refrain from such employ." In an interview which Senator Borah had with Attorney-General Daugherty, the Idaho Senator informed him that in his opinion several clauses of the injunction were direct violations of some of the articles of the Constitution. He called especial attention to the clauses tying up the funds of the unions and those abridging the right of interviews and free speech.

The strike-injunction policy of the Department of Justice was copied on September 7 by organized labor, when representatives of the striking railway shopmen petitioned the Supreme Court of the District of Columbia for an injunction restraining the local authorities from carrying out the provisions of the temporary injunction issued by Judge Wilkerson of the Chicago District Federal Court at the instance of the Attorney General of the United States. The plaintiffs in the counter-injunction proceedings were James P. Noonan, President, and Charles P. Ford, Secretary of the International Brotherhood of Electrical Workers, one of the striking shopcraft organizations. They served notice that they would ask Justice Bailey to issue a temporary injunction forbidding District Attorney Peyton Gordon, and Edgar C. Snyder, United States Marshal for the District of Columbia, from interference with their lawful acts in the carrying out of their legal strike. They based a petition for an injunction on the belief that their lawful rights had been invaded by the Chicago injunction. As evidence that they had not transgressed the limits of the law in their organization and operation of the strike, they submitted to the court copies of their strike instructions counseling against all illegal acts. The two labor leaders, Messrs. Noonan and Ford, who were represented in court by James S. Easby Smith and David A. Pine, attorneys, specifically asked that District Attorney Gordon and Marshal Snyder be restrained from "doing or causing to be done any act or thing toward enforcing in the District of Columbia said pur-

ported order of the United States District Court for the Northern District of Illinois." The public so vitally interested in the outcome of the railway strike, as well as the unions and all those interested in constitutional questions, will eagerly watch for the outcome of the legal tangle of railroad labor's move for "an injunction against an injunction."

Brazil.—With Secretary of State Hughes present in Rio de Janeiro to represent President Harding and to act as special envoy from the Government of the United States, Brazil celebrated on September 7 the one hundredth anniversary of her independence, which Dom Pedro, eldest surviving son of King John VI of Portugal proclaimed on September 7, 1822. Brazil did not become a republic until November 15, 1899, by the bloodless revolution which dethroned and sent into exile the kindly and peaceful Dom Pedro II, son of the "Liberator" of the same name who had preceded him on the throne. But the country has been free from Portuguese domination for one hundred years, and during that time it has owed little or nothing for its development and growth to the influence of the mother country. The events which precipitated the declaration of independence of 1822 were prepared by a series of political occurrences which lasted from 1808 to 1822. In 1808, under pressure of the French invasion of Spain and Portugal, Dom John, Prince Regent of Portugal, fled from Lisbon with the royal family, and under a British escort, set sail for Brazil where he was enthusiastically received. In 1815 he was proclaimed King of Portugal, Brazil and the Algarves, under the name of John VI. But Brazil still remained an integral part of Portugal. But revolutionary troubles in Portugal forced King John VI to return to that country in 1821, after appointing his son, Dom Pedro, then a young man of twenty-three, his "Lieutenant" in his absence. But the Brazilians grew restless under the rule of a monarch in Europe and Dom Pedro himself seemed anxious for greater liberty. The home government, conscious that the quickening movement for liberty, if not stopped, would ultimately bring about the separation of Brazil from the mother country, ordered Dom Pedro home to Portugal. The Brazilians rallied to him and when assured of their loyalty he proclaimed the total independence of Brazil at Ypiranga, September 7, 1822.

It is in honor of this centennial that Secretary Hughes was sent by President Harding to express to the Brazilian President, Señor Epitacio Pessoa, the deep sentiments of pleasure felt by the people of the United States on the occasion of the anniversary of the proclamation of Brazilian independence. In addition to the messages delivered by Mr. Hughes in person as the representative of the American President and the American people, Mr. Harding sent by cable another message to the President of

the Brazilian Republic in which, among other things, he said:

In addition to the assurances of friendship and good-will which I have charged the American special mission to convey to you on behalf of the Government and people of the United States, I desire to offer to your Excellency my individual congratulations and best wishes on this memorable occasion, and to express the great pleasure which is given to me personally by a review of the splendid progress and achievements of Brazil during a century of independence. The enduring bonds of friendship and fraternal understanding which have so signally characterized the relations of our two countries during their existence as independent nations have been reaffirmed and strengthened with the passage of years and recently have been even more closely welded by association in a common cause for the good of humanity.

Mr. Harding concluded by expressing the hope that "under continued and wise statesmanship," President Pessoa's country might "attain to still greater prominence in the pursuits of peace, to the enjoyment of the Brazilian people of increased prosperity and happiness." Equally cordial greetings were sent by William Phillips, the Acting Secretary of State during the absence of Mr. Hughes, to Augusto Cochrane de Alencar, the Brazilian Ambassador at Washington.

Throughout Brazil "Independence Day" was celebrated with enthusiasm. In Rio de Janeiro, Secretary Hughes received from President Pessoa, the government officials and the people the most cordial reception. The Brazilians are particularly grateful for the courteous act of President Harding in sending them the highest officer in his Cabinet to represent the American people. Coincident with the celebration of Independence Day, Secretary Hughes was present at the opening of the Brazilian Centennial Exposition at Rio de Janeiro. The citizens of the great Latin-American Republic consider his presence as in the nature of a courteous return visit for the one paid in 1876 to the Philadelphia Exposition by the Emperor of Brazil, Dom Pedro II, when the chance inspection and hearing of the Bell telephone by the Brazilian monarch may be said to have in some measure assured the success of that marvelous invention. The presence of the American Secretary of State in Rio de Janeiro on the occasion of the centenary of Brazilian independence must greatly contribute to tighten the bonds of friendship, unbroken for the last hundred years, between the peoples of the two greatest Republics in the western world.

Hungary.—Lord Newton in the English *Chains* sets forth a picture of Hungary under the Trianon Treaty.

He admits that the most "monumental folly" of the statesmen assembled at Paris was the impossible condition to which Austria was reduced by them, as a State incapable of independent existence, that could be kept alive only by the charity of its former enemies. But the ruin of Austria is so complete, he adds, that it may actually bring about its regeneration. In the case of Hungary

the same statesmen, among whom he here singles out Lloyd George and President Wilson, "fell into the profound error of taking the pretensions of the so-called Secession States too seriously, to the disregard of reasonable protest or expert opinion." The rewards given to these States were largely at the expense of Hungary, whose present condition is thus pictured by Lord Newton:

Hungary, which in 1914, was a prosperous self-contained country of about 18,000,000 inhabitants, is now reduced to a State of about 7,000,000, with only a third of its former territory left. Its former economic prosperity has been destroyed, and it now consists almost entirely of an agricultural population surrounded by hostile neighbors, cut off from the sea, and fenced in by prohibitory tariffs. Worse than all, millions of Hungarians have been transferred, without any opportunity of expressing their wish, to alien States of an inferior civilization. . . .

Our [i.e., the British] policy towards Hungary since the war has been marked by a narrow-minded pedantry and intolerance which may be justified on technical grounds, but which is certainly not practical, as a bankrupt and powerless Hungary is no advantage to us. We acquiesced in the merciless mutilation of Hungary, we made no effort to prevent solid blocks of Hungarians being incorporated into alien and hostile States, we have ignored the oppression and misgovernment of Hungarians in Transsylvania in flat defiance of the Minorities Treaty, we have refused to allow to the Frontier Commissions the latitude which would to some extent have remedied the territorial injustices of the Trianon Treaty, we have joined in the preposterous prohibition of any Hapsburg as a possible King, we have even acquiesced in the contemptible attempt to wring financial reparations out of this bankrupt people: and to all the appeals made to it, the British Government have replied that the treaty must be carried out in its entirety.

The ultimate blame for Hungary's position is laid by Lord Newton mainly upon President Wilson and Lloyd George. But Hungary, in addition to the wrongs already described, is suffering seriously from what he calls "parasitic international commissions." Besides the Reparations Commission, there is a Military Control Commission and several Frontier Commissions. The Air, Naval and other Commissions have now fortunately come to an end, but the expense that the existing commissions still imply may be gaged from the fact that an English colonel draws more than sixty times as much pay as his Hungarian colleague of equal rank who fulfils the same duties. A British lance-corporal receives for his monthly payment precisely the sum which the Hungarian Prime Minister draws for his annual salary. All the big Powers and some of the lesser Powers are represented on these parasitic commissions which constitute a crying evil in Hungary and elsewhere. Attention has already been called to this scandal in the pages of AMERICA. Lord Newton thus concludes his scathing criticism of the wrongs inflicted upon Hungary as well as upon suffering Austria: "Beaten, bankrupt, rent by internal dissensions, surrounded by hostile neighbors who would welcome any opportunity to attack and ruin her, Hungary struggles on with unflinching courage, and, provided the dice are not loaded against her, may yet recover some measure of her former prosperity."

Ireland.—On September 9, the new Irish Parliament gathered at Leinster House, Dublin, the meeting being called to order by Acting Chairman William T. Cosgrave, Minister of Social Government. If elected President, he announced, it was his intention

**Cosgrave Elected
President**

To implement the treaty sanctioned by the Dail and the electorate, insofar as it was free to express an opinion; to enact the Constitution, to assert the authority and supremacy of Parliament, to support and assist the National army in asserting the peoples' rights, to ask Parliament, if necessary, for such powers as are deemed essential for restoring order and suppressing crime, to expedite as far as lies in the power of the Government a return to normal conditions, and, having established the country on a Free State constitutional basis, to speed the work of reconstruction and reparation.

Deputy Johnson, the spokesman for labor, then requested information regarding the Ministerial policy on war-like preparations and propaganda. Did such slogans, he asked, as "Dying in the last ditch," or "No peace until the last man, the last gun, and the last cartridge are surrendered," represent the mind of the Ministry? Because Cosgrave replied in too abstract terms to Johnson's questions he failed to get labor's vote but otherwise his election as President of the Dail Eireann was unanimous. Desmond Fitzgerald was then elected Minister of Foreign Affairs and the following appointments were made: Minister of Home Affairs, Kevin O'Higgins; Minister of Local Government, Ernest Blythe; Minister of Agriculture, Patrick Hogan; Minister of Industry, Commerce and Labor, Joseph McGrath; Minister of Education, Professor John McNeil; Minister of Defense, General Richard Mulcahy; Postmaster General, J. J. Walsh; Ministers Without Portfolio, Eamon J. Duggan and Finian Lynch. For the present, Mr. Cosgrave will act as Minister of Finance.

Richard Mulcahy, in moving the election of Mr. Cosgrave, pointed out that the life of the Parliament would be short but would have to undertake the definite work of making the Anglo-Irish Treaty effective, applying the Constitution in accordance with that compact, carrying on the country's Government and defeating Ireland's internal enemies, or "her bad internal friends." Pressed for a statement before his election, Mr. Cosgrave said he would ask Parliament for whatever powers were necessary to restore order, would take up the question of unemployment, the continuance of the war and other vital matters when Parliament met on Monday, September 11. The attitude of labor as set forth in temperate speeches, was understood to be an intention to secure fulfilment of the Anglo-Irish Treaty and operate it to the maximum advantage for social reform and to support the Government against any attempt to defeat the treaty. Nevertheless, it was indicated that on the question of war, Irish labor is pacific and believes that armed conflict should have been prevented or now could be ended by fraternal conferences.

Transylvania.—A wholesale confiscation of church property is reported by the English Catholic News Service as taking place in Transylvania. This province formerly

**Confiscation of
Church Property**

belonged to Hungary but was placed under the sovereignty of Rumania by the peace treaties. Rumania had already instituted a series of religious persecutions under various forms, the latest being the action now carried on under the new name of agrarian reform laws. Protestants as well as Catholics are sufferers under these laws, since both find their property taken over by the State. The Rumanian Orthodox Church alone seems to escape confiscation. As an instance the 1,416 acres belonging to the patrimony of the Catholic bishopric of Hajduborog, in the county of Szathmar, have been confiscated and all the farm and other buildings taken over by the Rumanian State officials. The same fate overtook the Protestant church and its patrimony here. An estate of sixty-four acres, which is the endowment of the Protestants at Felsöbanya, has been seized. At Szinervaral the local Catholic church and the endowments, in farmlands and buildings, of the Minorite friars, were confiscated. While these deeds have all been done in one Transylvania county, "they are significant," we are told, "of the expropriations that are taking place throughout the province."

Turkey.—Last week the desultory war that has long been going on between Turkey and Greece compelled the world's attention by suddenly becoming a disaster for the

**The Rout of
the Greeks**

Greeks. Mustopha Kemal Pasha, the Turkish Nationalist leader, has marched his army from the Anatolian highlands to Smyrna, which was the last Greek stronghold in Asia Minor, and put King Constantine's troops to flight. Nearly two months ago when the Greeks landed forces in Thrace and threatened Constantinople, they were persuaded to forbear by the Allied commission that governs that city. The Greeks then created at Smyrna the state of "Occidental Asia Minor," a move which aroused the Kemal Nationalists and ended in the recent Turkish victory.

On September 4 came the news that the Turks had captured Ushak, an important Greek position in Asia Minor, and that Constantine's army had retreated 200 miles since the Turkish offensive began. Three days later the retiring Greeks had forced some 200,000 refugees to find safety in Smyrna. The advancing Turkish army was estimated to be about 200,000 strong, some 150,000 troops being held in reserve. On September 8 the Greek military and civil authorities began to evacuate Smyrna, handing over its government to the allied consuls, while disorder went on in the city. The Greek morale seems to have collapsed badly, for in less than two weeks an army of 150,000 well-equipped men were reduced to helplessness. On September 7 M. Protopapadakis, the Premier, resigned at Athens.

Religious Aspect of Irish Insurgency

JOHN A. RYAN, D.D.

SUPPOSE the Bishop of Cloyne should come over to these barracks this afternoon, and order the irregulars to disband and go home, what would happen?" "They would not pay a bit of attention to his order."

This was a part of the conversation which I had, July 9, with the man in Cobh (Queenstown) to whom I referred in a former article in *AMERICA*. While I had expected some such answer, I was surprised at its promptness and positiveness. A few days later, I quoted it to Archbishop Byrne, of Dublin, and received the reply, "Unfortunately that is true."

And yet, the spiritual authorities of the Irish people had condemned the insurgent movement in unmistakable terms before it had developed into active and bloody operations. In their "Joint Pastoral," issued April 26, the Bishops and Archbishops said:

It is painful and sorrowful for us to have to use the language of condemnation, but principles are now being openly advocated and acted upon which are in fundamental conflict with the law of God, and which, as Bishops and Pastors appointed to safeguard Christian morals, we cannot allow to pass without solemn censure and reprobation.

Foremost among these principles is the claim that the army, or a part of it, can, without any authority from the nation as a whole, declare itself independent of all civil authority in the country. The army as a whole, and still less a part of the army, has no such moral right. Such a claim is a claim to military despotism and is subversive of all civil liberty. It is an immoral usurpation and confiscation of the people's rights. More than any other order in society the army, from the very nature of its institution, is the servant and not the master of the nation's Government, and revolt against the supreme authority set up by the people is nothing less than a sacrilege against national freedom.

As to the organ of supreme authority in this country at present, whatever speculative views may be entertained upon the subject, there can be in practise no doubt so long as the Dail and the Provisional Government act in unison, as they have hitherto done.

American Catholics, particularly those of Irish blood, have been puzzled, shocked and scandalized at the insurgents' disregard and contempt of both ecclesiastical authority and the elementary principles of morality. The former offense is typically illustrated by the quotations from the man in Cobh and the Archbishop of Dublin; the latter is notorious, universal and of the utmost gravity. What is the explanation?

I cannot answer the question adequately. And I doubt that any competent Irishman would undertake to give an adequate and final answer. The forces which have produced the psychological and moral pathology afflicting the insurgents, are too complex to admit of ready analysis, or to form the basis of confident conclusions. The best that I can do is to submit some tentative contributions toward

an explanation. In this article I confine myself to the religious side of the situation, deferring the moral aspect to a later paper.

A distinction must be drawn between two radically different kinds of insurgents. One is the sincere and fanatical idealist; the other comprises those whom, for want of a more accurate term, I shall call the "disreputables." The latter are variously composed, principally of petty adventurers, "corner-boys," loafers and semi-criminals. A third element, to which I referred in a former article, consisting of boys who have been physically or morally coerced into the insurgent bands, does not call for discussion here. Of the disreputables the vast majority seem to be under twenty-five years age; probably most of them are not yet twenty-two. That they should disregard the teaching and commands of their Bishops and priests is not surprising, in view of their antecedents, habits and characters. They are merely "running true to form."

The facts which demand explanation in their regard are their previous degeneration and their numbers. Accordingly, our first question is, how came Irish boys to acquire habits and become involved in courses of action contrary to their training in the virtues of industry, honesty and obedience? Thus restricted, the question is not insoluble. At every period of Irish history there have been some boys and some men who set at nought the moral teaching received from their parents and their priests. There have always been some loafers, some thieves, some murderers in Catholic Ireland. This has happened in spite of the exceptionally strong authority and control exercised by parents and clergy. It is the second question, that of numbers, which presents all the difficulty. Why is the disreputable element so much larger in Ireland today than at any previous time?

The situation is complicated by our lack of definite knowledge. Obviously we have no scientific census of the irregulars from this viewpoint. We do not know with anything like accuracy what proportion of them is composed of disreputable people. Some Irishmen declare that it amounts to seven-eighths. Others put the proportion much lower. My own impression is that the disreputables probably constitute two-thirds of the insurgents. But this is only an impression, and I confess that one of the principal reasons why I hold it is the almost universal cowardice betrayed by the insurgent bands when confronted by the National troops. Most decidedly they have not, except in a very few instances, exemplified the bravery characteristic of their race. A short time ago, Michael Collins was asked whether the Free State Government

would prosecute the captured irregulars for sedition. "Oh, no; that is too respectable a charge," he replied; "I think we shall make them stand trial for cowardice."

How shall we explain this sudden and rather large increase in the number of young Irish who have turned their backs upon their youthful training and defied their Bishops and priests? The first Irishman whom I met after landing in the country, a barrister well past sixty years of age, declared that in the last ten years the boys and young men had been "allowed to get out of hand." Although I made some attempts, both by inquiry and by observation, to ascertain the correctness of this view, I have been unable to find it confirmed. It may contain a grain of truth, but it certainly does not of itself provide an adequate explanation. Nowhere did I find conclusive evidence to sustain the charge that Bishops, priests, or parents have been less assiduous or less vigilant in their work of training and supervising the young during recent years than at any previous time.

A more plausible but less simple explanation was suggested by some remarks of an English priest whose forbears were Irish. The control of the Irish clergy over their people has always been based to a relatively large degree upon custom, authority, ascendancy, and to a relatively small degree upon argument and grounds of reason. In the moral training of the Irish youth, the latter method has not received as much attention, because it did not seem to be necessary as in, say, Germany or the United States. The fact that the priest taught such and such to be right and such and such to be wrong, was sufficient for the great majority. During the last six or eight years of widespread and various demoralization, the break-down of moral standards, the confusion of moral values, this authoritarian basis of training proved too weak to support the superstructure.

I give this explanation for what it is worth, without attempting a critical evaluation. It has at least the very considerable merit of establishing a connection between the religious and the moral aspect of the subject, the religious and the moral causes of the evil situation. The religious and the moral elements are inextricably intertwined, as we shall see when we come to consider the latter in a subsequent article.

Let us turn now to the case of the sincere idealists and all the other men of good character in the insurgent forces, whether they be leaders or followers. Why have they disregarded the declaration of the Bishops, quoted early in this article? Here we seem to be on surer ground. A partial answer seems to be implicit in the attitude taken by the majority of the Bishops toward the tactics of the Republican army during the "terror." They were not friendly toward these operations. Yet these operations were instrumental in extorting from the British Government a larger measure of political autonomy than any constitutional movement had ever sought, much less, achieved. If the Bishops were wrong, as seemed to be proved by the

test of results, in frowning upon armed resistance to the Black and Tans, might they not also be wrong on the question of armed resistance to the Free State? To be sure, this reasoning is vitally defective, inasmuch as it assumes that the campaign and methods of the Republican army were morally justified by the happy political outcome. That is quite a different question, and it contains some issues upon which a competent and cautious moralist would be very slow to pronounce confident judgment.

Some of the sincere insurgent leaders seem to have fallen back upon a simpler, if an equally inadequate, theory. It is that the question of accepting the Free State Government is merely political, and therefore beyond the competence of the Bishops. In this connection the hackneyed declaration of O'Connell is quoted, that he took his religion from Rome but not his politics. Of course it is misapplied. All political actions are moral actions, either morally right or morally wrong; hence subject to authoritative approval or condemnation by the Church. Under the Holy See, the Irish Bishops are the voice of the Church for Ireland. When a political issue involves such a clear, fundamental and urgent principle of morality as does that of the legitimate Government in Ireland today, the Bishops have a clear right and duty to make an authoritative pronouncement. To be sure, they are not infallible, and there is always the opportunity of appeal to Rome.

Nevertheless, the situation contains a practical difficulty which is not confined to Ireland nor to the domain of politics. The syllogism which is implicit in the declaration of the Irish Bishops is applicable, with an appropriate change of terms to the field of economics. It runs thus: "The citizens are morally bound to accept and obey the legitimate Government; in Ireland the legitimate Government is that of the Free State; therefore, etc." Let us apply the same method to a couple of industrial situations. "A strike is morally unlawful when it aims at unjust demands; the present strike in X is aimed at unjust demands; therefore, etc." Here is the other illustration: "Employers act unjustly when they pay wages insufficient for decent living; the employers in Y industry are paying such insufficient wages; therefore, etc." It is not a violent assumption to suppose that in some places, even in the United States, Catholic workers would reject the episcopal pronouncement in the first instance, and Catholic employers would disregard it in the second instance. Yet both these declarations would be as authoritative and as normal, and might be as necessary and urgent as the pronouncement of the Irish Bishops on the present political situation. All three constitute applications of general moral principles to particular courses of action.

The foregoing paragraphs are not submitted as a complete or satisfactory answer to the puzzle created by the insurgents' disregard of ecclesiastical authority. While in Ireland, I heard several explanations from both priests and laymen, but they were all too simple. The tentative considerations that I have advanced will be worth while if

they afford a partial explanation, and especially if they emphasize the truth that easy and quick solutions of the puzzle are very liable to be wrong solutions.

One month ago yesterday I sent an article from Dublin to AMERICA in which I predicted that by August 15 the insurgent bands would have been dislodged from their strongholds in all the towns and cities. That forecast has been substantially and almost literally fulfilled. As I write the concluding lines of this paper, word comes that Michael Collins has been assassinated. I have no language adequate to this appalling and unspeakable crime. My mind goes back quickly to a house in Merrion Square, Dublin, where General Collins came in late in the evening to spend a brief half-hour with the hosts and their other guests. I can see him now, in his new uniform as Commander-in-Chief, with his stalwart figure, his handsome face, his wonderfully winning smile, his very boyish manner, and his rich Cork brogue. (No, not "accent;" it was no such pale fraud; it was an honest and wholesome brogue). I recall particularly the moderation and sense of due proportion which he displayed in discussing some exceptionally diabolical performances of certain insurgent gangs. As I listened and observed, the thought came to me that, despite his meager thirty-two years, this man is and will be a tower of strength to the Free State. Arthur Griffith was there, and George Gavan Duffy, and Richard Mulcahy, and several lesser lights of the Government. Now both Griffith and Collins are gone. Who will take their places? I do not know. This, however, I do know: there is an abundance of brains in Ireland. What is more necessary in this crisis than brains is moral courage. It would be invaluable particularly in the local communities and their responsible guides. If the murder of Collins shall be the occasion of transforming the moral courage of the local communities from potency into action, so that they will no longer merely look on, sad and supine, while gangs of ruffians loot and kill, the death of Michael Collins will not have been in vain. It may be "expedient that one man should die for the people." I now predict that his supreme sacrifice will have precisely this effect.

American Statute Morality

MARK O. SHRIVER, JR.

IN these days of Puritanical preponderance it seems as though the millenium, if not actually at hand is yet at our very doors and that the one most approved method of establishing this new era of good feeling is to pass a law about it. So simple a scheme must needs be popular and nowadays, when people no longer think for themselves, the simpler the scheme, the greater its appeal to the everyday man of the street. We have always at hand supine legislatures and inapt legislators ready to bend a suppliant knee, the while extending an itching palm, to some great meister-(psalm) singer. There are countless thousands ready to follow any new-raised banner

blazoned with the insignia of a new morality, providing the initial crowd is of some size and the rabble rousers see a prospect of enough in it for them to make the effort of enraging the multitude worth their while.

Are the children uneducated, or the teachers unprepared or underpaid? No! There is a bill to remedy it. Are the babies insalubriously brought into this vale of tears, or fortuitously begotten? Another bill steps forward to cure that. Is physical vigor the desideratum and the *corpus samum* to be sought? Yet another bill is found tucked away in some uncultured and uncultivated corner of a Congressional mind, waiting like Venus to spring full-blown from the waves. Is there need of great national highways to bring the produce of the earth to the centers of distribution, a bill can be found to fit this problem. It may be said in passing, too, that another sort of bill will be found to be paid when even a small part of these utopian schemes have had fruition and those other bills will be such as to stagger the wallets, if not the imaginations, of the anxious grabbers at the Federal strong-boxes.

There comes a day when it is decided to end wars. Now men have fought since the creation of the world as the Bible readers know it, and if some so-called scientists may be believed, for many a long day before the one wherein the Lord is declared to have said, "Let there be light." The Neanderthal man was a fighter, and the cavemen vanquished beasts far more ferocious than those we meet today. In the *welt-politik* of the Stone Age mastodons were slaughtered with stone hatchets, and the rude peasantry of those days, cut off in the prime of their youth, in that same open-handed manner, were welcomed with bloody hands to hospitable graves. Yet so it is that when we are confronted with the problem of ending wars the same old remedy crops out and we are asked to pass a law about it. Forthwith, the last war, or the present war, or the Great War having been fought to end wars, true to custom and duly following the established precedent, a league of nations is offered as a sort of super-law, which with the sanction of all the nations of the world, will banish from every heart every unbrotherly feeling until Gabriel shall have sounded the last trump and the dead shall have been marshaled in grand array for the General Judgment.

Disarmament is proposed. Someone is to get together with someone else and agree to be good, to forsake and forswear evil, to adhere only to truth and beauty, but alas! there will be none to answer Pilate's question nor say what is good or beautiful; nor how adherence thereto may in any wise be manifested. The Father of our Country said in his ignorance that the way to preserve peace was to let it be known that we were at all times prepared for war, and Polonius, if the Bard of Avon may be believed, was likewise inclined towards preparedness, but neither George nor William could reach the heights held by the *intelligentsia* who pester us in this year of grace, 1922. Neither Shakespeare nor Washington saw the

simplicity of just passing a law and letting the devil take the hindmost. They took human nature as they found it and believed as did the late President Cleveland that it was a condition and not a theory that confronted them.

Is there a crisis in the industrial world, laborers getting too much and giving too little, or the other way around? A statute is writ upon the books so that the rough ways may be made smooth and the crooked straight. Are Americans unaware of what they had best eat or, speak it softly, drink, or of the habiliments wherewith they should be clothed, laws fly thick and fast on every side, and the last state of the nation is worse than the first. Prohibition is established, or so it would appear from the statute books, and the legislative furore sweeps on to other fields, for no branch of human endeavor shall remain untouched, and age-old habits must be investigated, regulated and reformed.

What is really needed is a little attention to first principles and underlying causes; a little less godlessness and paganism in the schools, in the papers and in the amusements of the people; a little more thought of Christ and Him Crucified. A half-a-hundred magazines reeking with filth cover the newsstands of the country, advertising by their very titles their low appeal. The stage, the movies and the daily papers carry endless tales of debasement of every kind. Infidelity is a thing of daily occurrence, and its happening a topic of daily conversation. Marriage ties are broken ruthlessly and the unity and sanctity of the home forgotten, or at least ignored.

From the kindergarten up, the existence, yes, the very name of God and a First Cause is, if not denied, at least hushed up and glossed over as a horrid sort of skeleton in the family closet of mankind. When it is occasionally admitted as it needs must be, it is slurred as an incident of little weight, a fact not worth consideration. Through all the preparatory schools, the colleges and beyond, attention is centered on matter and things material. Schooled under such influences young men and women go forth not knowing, save by the natural prompting of the human heart, of the existence of such a thing as moral law or moral responsibility.

The fruits of such a course are plain to be seen in things that cannot be touched by any restraining or prohibitory law, those things the Bible tells us are what defiles a man. And then the suicides and killings that crowd the front pages of every "live" journal of the land; the murders, the divorces and all the nameless crimes! But having sowed the whirlwind, what is it that can be reaped but destruction?

It may be asked how this return to first principles is to be brought about. With us Catholics the answer is not so hard as it might seem, and when we have done our duty, when we live the lives of Christian men and women the heaven will work unceasingly to achieve the noble desire of the late Pope Pius X of restoring all things in Christ. As a matter of fact Catholics may not

be any better than other folk, and he would be a brazen person, indeed, to lay claim to any such distinction, but there is none to deny that Catholics should be better. It is the Catholic's duty to lead in the regeneration and the restoration to what has been called in other fields "normalcy." We must get our minds down to substantial and the basic things of life.

At the beginning there must be religion in the schools, and religion in every walk and activity of life. This is no new thing, for the very savages practise some sort of religion and bring it close to their daily lives. They hold and declare a belief in a being or beings beyond; and an allegiance to a code that will lead them to a happy hereafter. Civilized men alone reject that and civilized men alone are a prey to the miseries and despair that follow on that rejection as night follows on the close of day.

An entire paper might well be written on the matter of the lay apostolate, the part Catholics should play in a movement, if so it may be called, back to God, following the lead of Pius X away from this orgy of materialism. The world is drunk with lust of power, intoxicated with the pursuit of pleasure and cloyed and surfeited with its enjoyment. It is lost wandering after such will-o-the-wisps as Bahism, Babism and those other weird cults garnered from the mysticism of Arabia or the disordered dreams of some new Mohammed or prophet of Allah.

There is a sort of odium or opprobrium attaching to serious-mindedness, and when one suggests that man does not live by bread alone, he is looked on as one seeking a place among the holier-than-thou group, as one seeking to preach to his fellow-men, but the time will come, the time must come, when men will again raise their minds above the perishable matter of the universe, and when it does the world will be considerably better off than it is today.

Centenary of the Deciphering of Hieroglyphics

JOHN C. REVILLE, S.J.

SEPTEMBER 14, 1922, marks the centennial anniversary of one of the greatest discoveries of modern times. Just one hundred years ago, Jean François Champollion, called *le Jeune*, to distinguish him from his elder brother, Champollion-Figeac, solved the enigma locked for centuries behind the stony lips of the Egyptian Sphinx. On September 14, 1822, Champollion, like another Columbus, discovered a new world. On that day he found the key to the history of a long-lost civilization. The winds, rains and simoons that hurl the desert sands against the pylons and pyramids of Egypt, slowly grind away their carved figures. As ruthlessly had time blotted out the meaning of those strange signs on temple and obelisk, so that no living man could grasp their message. For centuries, Arab and Frank, Greek, Roman, Druse, German, Englishman and Swede, scholar and merchant,

missionary and soldier had seen the mystic signs, the hieroglyphics on the banks of the Nile. They were as unintelligible to the soldiers of Napoleon as they had been to the Knights of St. Louis, and the mail-clad crusaders of Richard the Lion-Hearted. The Egyptian Sphinx would not yield the answer to its own riddle. Champollion, like another Oedipus, robbed it of its secret.

Champollion was born at Figeac in a family originally from the French Dauphiné, on Christmas Eve, 1790. The first rudiments of letters the lad received from an old priest of a Religious Order whom the family sheltered during the stormy days of the French Revolution. The boy was scarcely nine years old, when he mastered Latin and Greek and delighted in the sonorous original of the Iliad. To the exiled priest the world owes a debt of gratitude, for it was undoubtedly to his wise guidance that the future interpreter of the hieroglyphics owed his taste for the languages and his enthusiasm for the mysterious and unknown East. Jean François soon rejoined his elder brother at Grenoble and followed for some time the courses of the lycée newly founded there. But he found them uninspiring and dry and the program little suited to his taste. It was fortunate that he had been molded beforehand by the learned priest, who had found out the boy's true bent and developed it. Pascal when a mere child, had discovered without a master the thirty-three first propositions of Euclid. At the age of thirteen, Champollion, unassisted by any teacher, learned Hebrew, Chaldaic and Syriac. At fifteen, he astonished his teachers in the school of Oriental languages by the extent and the accuracy of his knowledge. He then began the study of Coptic and applied himself with his usual enthusiasm to those puzzling signs found on the inscriptions of the famous Rosetta stone. The Rosetta stone, now in the British Museum, had been discovered during the French expedition to Egypt by Captain Boussard and may be called the corner-stone of the science of hieroglyphics.

The inscriptions on the monuments of Egypt are to be found under three forms. Scholars call them the hieroglyphic, hieratic, demotic or enchoriatic, that is to say, popular form. To these three they add the Coptic. Briefly and broadly described, hieroglyphic writing reproduces and imitates material objects. It might be described as an immovable movie on wood or stone. At first, in the earlier days the pictures were worked out in full, but later only roughly sketched, so that even among Egyptians it must have taken trained readers to decipher them? From the beginnings of Egyptian history up to the Graeco-Roman period, hieroglyphic writing was practically used only on public and private monuments. But owing to its pictorial character, hieroglyphic writing was slow and could not be used for the ordinary business of life.

Hence the introduction of hieratic or sacerdotal writing, the writing used by the priestly caste and also by scribes and notaries. It was rounder, shorter, and kept only the essential features of the object. It is a species

of shorthand or tachygraphy and is to be seen on many of the Egyptian papyri. The third kind of writing, Champollion called the demotic or popular. In the Greek inscription found on the Rosetta stone, it is called "enchorial." In this form the hieratic signs are still more simplified and conventionalized. To these three forms early Christian Egypt added a fourth, the Coptic. This last form borrows Greek characters but preserves, however, seven demotic "articulations" which are not to be found in the Greek alphabet. The Coptic idiom came into common use in Egypt in the third century after Christ, but the Arab invasions of the seventh century dealt it a severe blow and as a spoken language it has not been heard since the seventeenth century. But soon after the Christians of Egypt had adopted the Greek characters to express and transliterate the idiom of the country, the hieroglyphics fell into disuse and were soon undecipherable symbols.

An entire civilization had been submerged. It was as if a deluge had swept away the very memories of the nation that once lingered by the banks of the Nile. Monuments with cryptic signs carved on their walls and pediments rose from amidst the sands asking every passer by to read their message to the ages. Egypt's book was apparently sealed for all time. In the beginning of the seventeenth century, the well-nigh omniscient Jesuit, Athanasius Kircher, tried to solve the puzzle. He had the merit of understanding that the Coptic idiom is not only akin to the language of ancient Egypt, but is that very language itself transcribed into Greek characters. But from the Coptic he could reach back to the more ancient language, only through the phonetic reading of the hieroglyphics. Here, in spite of his ceaseless endeavors, he failed. It is no wonder that the Jesuit and with him the scholars of every country felt the lure of the unsolved Egyptian puzzle. Could they read it, they would rediscover that Egyptian civilization, one of the oldest in history, the parent of that Hellenic culture to which the world owes so much. They would reconstitute the story of a people with whose fate the destinies of the Hebrew nation were so closely interwoven.

Champollion actually achieved what others had only dreamed. The Rosetta stone discovered by Boussard in 1799, and the inscriptions sent to Champollion from the temple of Ibsamboul in Lower Nubia by his friend Nicolas Huyot, and which he succeeded in deciphering on September 14, 1822, put the key of the solution into his hands. The Rosetta stone had carved into its basaltic front, a decree of the Egyptian priests celebrating the praises of Ptolemy V, Epiphanes V and his sister-queen, Cleopatra (250-181 B. C.) The inscription was in three forms mutually interpreting one another, the hieroglyphic, demotic and Greek. It became evident to Champollion that the "cartouches" answering to the Greek names of Ptolemy and Cleopatra, found also on an obelisk of Philae, gave the hieroglyphic signs corresponding to the Greek

letters comprising these two names. Champollion had thus found the Ariadne thread which was to lead him safely through the labyrinth. His countryman De Sacy, the Englishman Young, the Swede Akerblad, had for one brief moment held the same guiding strand in their hands, but had let it drop. To Champollion belongs the honor of having followed it safely to the treasures it was to reveal. When on September 14, 1822, the Ibsamboul inscriptions yielded up to him the names of the Pharaohs Toutmes and Rameses, the mystery was solved. He knew that a lost civilization had been found. He was for a moment overwhelmed, and when under the spell of the discovery he rushed to the *Bibliothèque de l'Institut* to cry the one word "Eureka" to the loyal friend and brother who had supported and encouraged him in his task, he almost fainted under the sheer burden of his triumph. Three days after, September 17, the "*Mémoire sur les Hiéroglyphes Phonétiques et sur leur Emploi dans les Monuments Egyptiens*" written by Champollion-Figeac was given to M. de Sacy and read before the Academy of Inscriptions. This "*Mémoire*" corrected and edited by the discoverer himself, became soon after the famous "*Lettre à Dacier*" in which he exposed the principles on which he worked. These principles he there clearly defined, and later when he stated that "a large part of the signs employed in the hieratic and hieroglyphic inscriptions of every century are nothing else but signs of sounds. The same can be said of the greater part of the demotic or enchoriatic texts."

France treated her great son nobly. In spite of Champollion's Bonapartist sympathies, and the fact that both he and Champollion-Figeac had been implicated in the Didier plot, Louis XVIII, giving the lie to the saying that the Bourbons neither forgive nor forget, generously rewarded the man who had just honored both science and his country. The scholar was sent on a government mission to Italy to visit the museums of Florence, Naples and Rome and to begin the nucleus of the Egyptian museum of the Louvre, of which he became the first custodian. While in Rome he was cordially received by Pope Leo XII, who loaded him with honors and asked him to translate the inscriptions on the Egyptian obelisks in the Eternal City. In 1828 the Government of Charles X did even more. Thanks to its help, Champollion spent two years in the land of the Pharaohs. He writes that he was startled by the ease with which he could read, in every possible form, the records of a long-vanished past. The Nile, Philae, the Pyramids, the Sphinx, obelisk, temple, mutilated cartouche and age-worn papyri, spoke to him, and he understood. He brought back with him a collection of Egyptian antiquities of priceless value and 2,000 pages of hieroglyphic inscriptions. In 1832, broken by his unceasing toil he died at the early age of forty-two. But he had salvaged a submerged past.

Christianity as well as science gained immeasurably by the triumphs of the French scholar. Champollion was but little influenced by religious theories or apologetic intentions when he made his discoveries. His conclusions therefore gain strength when he declares that the records of the Egyptian monuments agree perfectly with the data furnished in the Bible. In a letter written May 17, 1827, to Monsignor Testa, Champollion states emphatically that the records which he deciphered "present nothing contrary to the Sacred Traditions" (of the Bible). He further declares that "they confirm them on all points." He adds that by adopting the chronology and the order of succession of the Kings as given by the monuments of Egypt, the history of ancient Egypt agrees perfectly with the Sacred Books. After answering many objections with regard to the stories of Abraham, Joseph and Moses as recorded in the Scriptures, and showing their admirable agreement with the facts of Egyptian history as seen by him on Egyptian monuments, he adds these conclusive words:

All the other Kings of Egypt mentioned in the Bible are to be found on the Egyptian monuments in the very order of succession and at the very date where they are placed by the Sacred Books. I may add that the Bible writes their names better than the Greek historians do. I should like to know what answer can be given by those who pretend that the study of Egyptian antiquities tends to diminish faith and belief in the historic documents furnished by the Mosaic Books. My discovery if properly applied gives on the contrary to these books an irrefutable confirmation.

Thus, under Champollion's magic wand, the very stones of Egypt gave testimony to the truth of God's Word.

Freedom in Czechoslovakia

EUGENE WEARE

Special Correspondent for AMERICA

THE other day as I was riding on the Simplon Express from Bucharest to Paris, I met an American gentleman who told me that he had recently spent a fortnight in Czechoslovakia. I asked him what it was that he liked best about this country, and he replied in all seriousness, "The coming away." Of course, I smiled at this, but I understood his remark and readily sympathized with the thought back of it. I have heard similar expressions from a number of folk who have recently ventured into Bohemia, and I am not so sure that I have not myself, on more than one occasion, inwardly rejoiced that my lot in life did not set me down in Prague.

The Czechs, it would appear, do not improve upon acquaintance. The more you see of these good people the more they remind you of a lot of high-school boys on the day after commencement. They are greatly overburdened with the weight of their own importance and have taken a position away up among the clouds and far above the heads of most ordinary people in this part

of the world. They are staggeringly nationalistic, positively, comparatively and superlatively self-determined and, withal, stupid and ridiculous. It is a rare combination, even for Southeastern Europe, which now boasts of "Greater Rumania" and the Kingdom of the Serbs, Croats and Slovenes. Fortunately, it is a combination which may not last very much longer, and when the crisis comes, if come it does, it is not at all unlikely that millions of people in many parts of Europe will stand up and applaud.

On the whole, I would say that the Czechs are not a bad lot by any means. They are mischievous, and very, very silly. But they are not cruel and there is no malice in them. They have always seemed to me to have lost their balance in the whirlwind which swept over Europe at the close of the war. They are not likable but they are talented and capable and, under ordinary conditions, they ought to be a nation of leaders. But, unfortunately, these are extraordinary times to which the Czechs have not measured up. I know that in the United States an impression prevails that they are sound and substantial, but such is not my own view of them. For my part I would not wager a penny with a hole in it on the future peace and stability of this new Republic of Central Europe. The signs of the times are too portentous for this.

Under the old order, the Czechs were the vanguard to the north of the old Austro-Hungarian Dual Monarchy. Bohemia was rich, prosperous and, if only by contrast with the present conditions, happy and contented. All the good jobs under the old Austrian regime were held by the Czechs. They were the fair-haired children among the polyglot subjects of the old Emperor Francis Joseph. They overcrowded the postal, telegraph and customs service and jammed the railway personnel. Even now, despite the fact that they are a separate, distinct and independent people, great numbers of them still hold forth at Vienna and occupy the more desirable positions under the dying government of the Austrians. More than once the suggestion has been thrown out that one way to lessen the more pressing problems of present-day Austria would be to shoo all the Czechs across the border into Bohemia, but the Austrians have so far refrained from such action. It is the Austrian way. For four long, weary, blood-stained years the new Czech State to the north has done everything in its power to destroy Austria and Vienna, but, with a patience unparalleled in modern history, the Austrians have borne it all in patience and with never an effort at retaliation.

At the Peace Conference the Czechs bagged the prize game. Our Mr. Wilson, who was very much in the limelight in those days, had taken a great fancy to the Czechs, the result of which was that the Czechs were given the richest and finest territory in all Europe outside Russia. Mr. Wilson did for the Czechs what he refused to do for some other races in Europe to whom he owed, if any-

thing, a greater debt. He gave them freedom, liberty and independence, and, what is most significant in the light of present conditions, he gave them the whip-hand over their Slovak partners to the east and over the more than 4,000,000 Magyars, Germans and Ruthenians who now have their abode within the territory of this new Republic. It is worthy of note that of the 13,500,000 people who go to make up the population of Czechoslovakia more than half are not Czechs. But the Czechs, thanks to Mr. Wilson, hold the reins and have a way about them of letting you know this.

It will be recalled how, in the old days, the Czechs used to blackguard the Austrian Government because of the racial persecution, tyranny and oppression which, it was asserted, was the sole fare of the downtrodden Czechs. In the face of this, it is only reasonable to expect that given their freedom and a new order of things, all this trouble would be at an end. But, strange as it may seem, such has not been the case. The "persecuted" Czechs, once they got hold of the reins of power and the direction of a large army, proceeded immediately to tyrannize and obstruct all the non-Czechs under their domination. And today, after three years of this sort of thing, we have the spectacle of the free, sovereign and independent Magyars, Slovaks, Ruthenians and Germans who make up the majority of the inhabitants of the Republic of Czechoslovakia in violent opposition to the Czech Government at Prague. The breach between them has so widened that he would be a courageous man who would predict its healing.

General conditions threaten disaster. The attitude of the Slovaks towards the Czechs is not unlike that of the Croats and Slovenes towards the Serbs. Like the minority members of the new Kingdom of the Balkans, the Slovaks, Magyars, Ruthenians and Germans of Czechoslovakia are unwilling to accept the tyranny and persecution of another race under the guise of freedom and "self-determination." And, unless all the signs of the times are misleading, the present combination is headed straight for a smash. The whole thing is sad and particularly disappointing to those of us who have for so long dwelt upon the beneficent effects of the application of the principle of self-determination for small nations.

It is especially distressing when one takes into consideration the very excellent opportunities which are at hand for the advancement of the peace, happiness and prosperity of these several races of people. With the exercise of ordinary common-sense, Czechoslovakia ought to be the one really successful State in all Central, Eastern or Southern Europe. The land in Bohemia is rich and easily worked. Silesia has rich deposits of coal and other valuable minerals, Slovakia has oil, some coal and great forest lands, while Moravia has its textile and other manufacturing advantages which give this territory a lead on all the States of Central or Southern Europe.

The national Government, unlike most of the others, has no very great debt, the condition of the national currency is far ahead of anything outside France, Italy or Switzerland, and the geographical location most desirable. But, against all this, stands the stupidity of the Czechs who have lost the sympathy, friendship and cooperation of their partners with "a-rule-or-ruin" policy, with all the tendency at this writing in favor of the latter.

It is interesting to note that somebody connected with our American Government has evidenced a great faith in the future of Czechoslovakia and in its financial stability. Of all those who fought against us in the Great War the Czechs appear to have fared best at the hands of our benevolent Treasury. They now owe us more than \$100,000,000, and despite all their boastfulness regarding the stability of their national finances no effort whatever has been made either to repay the indebtedness in whole or in part or to meet the current interest. It is significant, too, that more than \$20,000,000 of this debt was contracted for the purchase of war material, and so it is that we who are the champions of the weak and oppressed peoples of the world are now made to appear as the prime aiders and abettors of tyranny and the forces of might. The minority elements in Czechoslovakia will tell you that a great deal of the oppression and persecution to which they have been subjected at the hands of the Czech Government and army was made possible only by the financial assistance and the war material which came from the United States. And so it is, too, that, when the day comes on which the United States calls for a repayment of this Czech debt, a row will start in Central Europe which will echo around the world. The Slovak, Magyar, Ruthenian and German delegates to the National Diet will never agree to the repayment of a debt contracted by the Czechs and used as an aid to persecute and suppress their minority partners.

The attitude of the Czech government officials towards their Magyar neighbors to the south would be highly amusing were it not so fraught with grave consequences for a large number of those who reside in Czechoslovakia. Before the war the Slovaks were under the domination of the Magyars at Budapest. Slovakia was looked upon as Northern Hungary, and along with the Slovaks there lived in this territory more than a million Hungarians. On the surface all these people are free now and independent, and yet they are not so free as might be thought. For one thing, they are not free to have any communication whatever with their neighbors to the south. The Czech Government at Prague, with the aid of its huge army, permits no intercourse under any pretense with the Magyars of Hungary. In this part of the world where the Danube is the dividing line between two States, the bridges across the river have been blown down and a strong guard sees to it that no one passes across the river. The Prague officials have a great dread of the Hungarians. They seem

to fear that their partners, who were recently freed from the tyranny of the Magyars, will rush back to join their former oppressors if given half a chance. The whole thing is exceedingly strange and confusing and disappointing.

But it is only one of a number of disappointments in store for the visitor who happens upon the Republic of Czechoslovakia. There are a number of others: passport visés, dirty hotels, excessive price-charging, very pompous State officials and a schismatic church, aided, supported by an anti-Catholic government and a President who is a renegade Catholic and an atheist. But all these things have their compensations. Everywhere you turn in Bohemia you meet with a bust or a picture of Woodrow Wilson, draped with the glorious red, white, and blue of our Stars and Stripes. The Czechs are the only race of people in all this vast continent who display even a semblance of gratitude to the man who in the most perilous days of the greatest struggle in all history, set up and sent forth a clarion call in defense of the oppressed of all nations and who, despite his seeming perfidy, his illogical reasoning, his most inconceivable personal vanity and his appalling ignorance of Europe and its people, has, nevertheless, raised men's minds to a new vision and a new standard which may yet be reflected in the hearts and souls of generations unborn.

PRAGUE.

COMMUNICATIONS

The Editors are not responsible for opinions expressed in this department.

Why So Few Converts?

To the Editor of AMERICA:

Before ever the question of "Why So Few Converts?" was admitted to space in your columns I had been endeavoring in a quiet way to help the brethren of less fortunate birthrights to see the way. The recent letters on the convert question have been very interesting to me. Most of the suggestions made have been excellent. I hope to see action taken on some of them and will pledge myself to help in the first movement started.

Some time ago, I "established" what I was pleased to call The "Subway Apostolate." I am a constant reader of AMERICA, not a subscriber, for the reason that I want to keep the paper on the newsstands. When I have finished with AMERICA, or any other Catholic paper for that matter, the *Catholic Mind*, or the pamphlets of the Catholic Truth Society, I leave them in the subway, trolley car or bus where some groper for the "light" may see and perhaps be tempted to read them. Why should they be put in a closet at the mercy of dust when they might be circulating where they are needed? If there be any article of particular interest to me in my Catholic magazines or papers I see that I purchase two copies. I pass one along through the medium of the "Subway Apostolate."

That my little scheme has worked and does work I know. I have purposely gotten up in a subway car leaving AMERICA behind and from the vestibule of the car watched to see into whose hands it might fall. Anyone who has ever picked it up while I looked on has never thrown it aside, but has continued to scan it. Perhaps these papers come into the hands of Catholics. Well enough. There are many Catholics who never read or never have read Catholic papers, Catholics who are still in the

catechumen stage. We can throw Catholic papers in their way to advantage, as well as in the way of others not of the Faith.

I do not believe that I am doing a whole lot of good by my plan of propaganda, but I believe that were all readers of Catholic papers and magazines to do as I have done with them these few years, an incalculable amount of good would be done. It would indirectly serve to increase the circulation of many of these periodicals. The first copy of the *Menace* that I ever saw was in a Jersey tube train. Someone was passing the "good" word on. What chance would I ever have had of knowing the truth were I a non-Catholic and all the "knowledge" I could glean of God's Church was downright calumny? Needless to say there was no Catholic paper lying about on any of the other seats.

Jersey City.

J. L. F.

Concerning Our Prisons

To the Editor of AMERICA:

The subject of Father Ayd's able letter, "Concerning Our Prisons," in your August 12 issue, is one that should enlist our earnest sympathy and interest and, of all subjects, it is the one that has been treated by the great majority of people with the utmost indifference. Yet, to visit and comfort the imprisoned is one of the corporal works of mercy, which we so sadly neglect.

I think it can be said in all justice that, with few honorable exceptions, our prison system has undergone no improvement since the past century or more. We have still with us the old ideas, born of the law's vengeance, that a prisoner must be made to feel his condition and, to that end, that his spirit must be broken. Hence we have, instead of reformed evil-doers, hardened criminals who, having suffered vengeance, seek revenge.

It is high time that, putting aside all sentimentality, but imbued with principles of Christian fraternal charity, we should look upon that important subject in its proper perspective. The prisoner is a wayward brother, who, having violated the laws of the land, is condemned to be deprived of his liberty for a time. This time is a period of penitence and amendment.

I think that it should be recognized that the deprivation of liberty and the enforced subjection of the prisoner to the necessary discipline of community life, should be sufficient by way of punishment. The brutal and inhuman treatment should be discountenanced and abolished. It is recognized, of course, that for the purpose of example, if for no other reason, there are cases when severe punishment is necessary; but these cases are exceptional. The amendment or reformation of the prisoner should be the principal end in view, and one the delinquent has complied with the daily routine of prison life, he should be given ample opportunity for such relaxation and improvement as would tend to make him a better citizen.

I consider that every prisoner should be given suitable employment, for which he should be paid a standard wage based on the current wage then obtaining for the same class of union labor. Out of this wage should be taken the cost of his board, by the State; he should be allowed a certain further sum for such luxuries as tobacco, etc., as the rules might permit, and the balance should be placed to his credit, at interest, so that it might be available to him on his liberation to begin life anew as a self-supporting and self-respecting citizen.

When the delinquent leaves wife and family dependent upon him for support, the State should pay out of the prisoner's surplus, monthly, say 90 per cent for the support of his family. This, it seems to me would stimulate the prisoner's interest in his work; rehabilitate him in his own eyes; enable him to support himself and contribute to the support of his family, whilst relieving the State of the burden of paying for the support of a crowd of idle men.

Montreal.

X. P.

Compulsory Labor

To the Editor of AMERICA:

"Both President Harding and Attorney General Daugherty have advocated legislation to bring about compulsory labor. The party of Lincoln which freed the slaves is now trying to force compulsory labor on whites and blacks." This from a newspaper digest of the speech of Samuel Gompers anent the recent injunction against railroad shopmen. We contribute a little non-partisan comment. The State is the guardian of our liberties. Yes, but also in a certain sense the depository of our liberties. That is to say, the State has access to the liberties in guarding and can curtail or withhold same in pursuance of her end which is the public welfare. This is the State's prerogative.

To come close to the instance in hand: there exist in a country like our own what may be termed "essential industries." By this we mean industries which supply not luxuries but the bare necessities of civilized life to the public. It falls then well within the province and prerogative of the State to keep these essential industries going or better to prevent them from ceasing from the supply of that which is essential. This is no more an infringement of personal liberty than to force the pickpocket to break stone or the honest citizen to leave home and shoulder a gun.

You take from the workingman, then, his only reprisal, the hard-won fruit of organization. The only way in which the horny hand of labor can reach the throat of the tyrant capital. Not at all. The State only restrains that horny hand from reaching her own throat from pressing a horny thumb on one of her arteries. For essential industries are without the slightest exaggeration of figure the arteries of the State.

Let the labor unions give blow for blow. Let them slash at the profits of capital, but not at the throat of the public reduced out-put by the union will answer a wage-cut or the withholding of a "raise," but not absolute paralysis of an essential industry. This, the State must resist. Compulsory labor like compulsory confinement is a lawful resource of the State to maintain life, to keep her arteries throbbing.

Philadelphia.

J. C.

An Appeal for Books

To the Editor of AMERICA:

I am an ex-service man confined here in the Veterans Hospital for the past eighteen months and will be, according to the doctors, until Our Divine Lord says *Finis*. We have a large library supplied by the American Library Association which provides all kinds of fiction, some biographies, but no Catholic books. I get the *Sentinel of the Blessed Sacrament Messenger of the Sacred Heart* and AMERICA. I am more than interested in your book-reviews, especially biographies of the founders of Religious Orders, Congregations, etc., such as Mother St. Maurice, Mother Couderic, Foundress of the Cenacle, Catherine Laseur of the Dominicans, and so on.

The object of this letter is to ask what do you do with such books after you review them? I cannot afford to buy them but is there anyway I could borrow them long enough to read and return? I would gladly pay mail expenses could I have the volumes I want. I am not trying to make myself a martyr or anything of the sort, but should I be able to get such books, they would help me pass many a lonely hour night and day. I have a bruised spine, the nerves are dying by inches, most of my entire right side gone, hence I am not able to get very far.

Should you see your way to do anything about this, I would be most grateful. Of course, I could afford a few dollars a month to buy books, but not enough for all I want. I ask your pardon for any presumption you may feel I have, and I ask a prayer for grace and strength to do God's holy will. Address, G. A. B., U. S. Veterans' Hospital 30, Room 436, 4649 Drexel Building, Chicago, Ill.

Chicago.

G. A. B.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, SEPTEMBER 16, 1922

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

Published weekly by The America Press, New York.

President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSEIN;

Treasurer, GERALD C. TREACY.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - Europe, \$5.00

Address:

Suite 4847, Grand Central Terminal, New York, N. Y., U. S. A.
Telephone: Murray Hill 1635

CABLE ADDRESS: CATHREVVIEW

Stamps should be sent for the return of rejected manuscripts.

Paragraphers and Columnists

THE paragrapher and columnist are the literary guardsmen of the newspaper phalanx. They march into the editorial page or into some special part of any page, intending to give relief to the reader who has followed the day's happenings through the news section of his favorite paper. After reporter, rewrite man and editor have done their best to show all the unusual things that are happening in a very strange world, the man who writes paragraphs is supposed to take up an ordinary thing and show how wonderful it is. If he is real paragrapher he can do this. But he cannot do it often, and so if he has a number of paragraphs to fill each day he is likely to say a great many foolish things as seriously as he might say wise things, but the man whose textbook is his daily paper believes everything the paragrapher says. This is one of the dangers of literacy, and the difference between literacy and wisdom, for the literate man can read, while the wise man may or may not be able to read, but he can think.

If the paragrapher has facility enough he will cover a column every day and then he really is a columnist in the rating of his newspaper office. In the rating of common-sense he may be nothing. He does not make the paragraph tingle with thought and does nothing for the column that the typesetter could not have done. He merely fills it with print. And a great many men in American journalism are pouring print into special columns in this era of great newspapers and small journalism. It is an enlightening process to cull the special columns from a half-dozen great newspapers and take stock of all the nonsense that is seriously served up for public consumption. It forces one to the conclusion that Barnum was right and that no one is more keen to the fact than those who control great newspapers.

Every once in a while the missing link is discovered and the columnist dilates upon it in tender terms and urges the ordinary reader to gaze upon the misdirected descendants of his ancestors as they frolic about in the local zoo. Or a real advance is made in radiography and the paragrapher assures the gullible reader that the inhabitants of Mars will be wigwagging to the children of earth before the next Sunday supplement is out. It would be all very well if these special writers were a bit humorous but they are intensely serious and they destroy the saving sense of humor in the readers of their columns.

Stephen Leacock satirized the news-makeup of British and American papers. The Dearborn *Independent* exposed the buncombe of a great deal of the supposed interviewing that is featured in American magazines and newspapers. There is a big field left for some American Chesterton. A very great service would be done to the cause of good journalism in America by a humorist who would laugh so uproariously at a goodly number of our paragraphers and columnists that they would be forced to laugh at themselves. That would be their salvation. Until they are stopped from taking themselves seriously they will continue to write columns, and a great many readers literate but not wise will be foolish enough to go on reading. And what is worse they will believe what they read.

✓ Catholic Schools for Catholic Children

THE new school year is beginning, and all over the land thousands of God's children are flocking to classrooms to learn the words of wisdom that fall from teachers' lips. Just what these words will be is hard to say, for wisdom is manifold and there are many ways of expressing it. Some wisdom is fancied, and the language in which it is spoken is as poison to the lips. Other wisdom is real and its beginning is the fear of the Lord. In this lie the hope and safety of nations. For people who always walk in the fear of God, live continuously under the reflection of the Light of the World and cannot go far astray. As a consequence men go about their daily tasks trustful of their fellows and firm in the conviction that all is well. From this flow peace and charity and all the other gifts of God necessary for a well-ordered commonwealth.

Far different, however, is the other wisdom which so many of our children imbibe. Untouched of God it teaches those things that are of the earth only. And so it comes to pass that thousands of American people, either deny God entirely or else are quite indifferent to His claims on them. Cheerful and kindly, these folk are yet in the way of eternal death from which they can be saved only by a miracle of grace. Clean and well-meaning, intelligent and sympathetic, they are withal untouched by the spirit of God and wander in the ways of darkness, not realizing their hazards.

And this sad state of affairs is due entirely to their early training. The atmosphere of their classrooms was un-

godly, their teachers were irreligious in fact, or were forced by law to prescind from religion. Hence, if the boys and girls ever knew of God and their obligations to Him, they considered both of little worth and acting on this conviction, gave over the religion of Christ for the religion of society, a limited code which compels its votaries to the daily bath in the morning, the daily dance in the evening and to the divorce court towards the midday of life.

Realizing all this, the Catholic Church not only implores but orders her people to send their children to schools where faith and morals are both protected and taught. Nor is the obligation of parents in this regard slight. Quite the contrary, both natural and positive law teach that it is grave. Thus, for instance, some of the Canons of the Law of the Church distinctly say:

Canon 1113. Parents are bound by a most grave obligation to provide to the best of their ability for the religious and moral as well as for the physical and civil education of their children, and of their temporal well-being.

Canon 1372. From childhood all the Faithful must be so educated that not only are they taught nothing contrary to faith or morals, but that religious and moral training takes the chief place.

Canon 1273. §I. Not only parents, as in Canon 1113, but all who take their place, possess the right and the grave duty of providing a Christian education for their children.

§II. Young people attending high schools or colleges must be given a more complete instruction in religion, and the Bishops will take care that this be done by priests conspicuous for zeal and learning.

Canon 1374. Catholic children must not attend non-Catholic, neutral or mixed schools; that is, such as are also open to non-Catholics. It is for the Bishop of the place alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated, without danger of perversion to the pupils.

These paragraphs and many others of a similar nature plainly state the mind of the Church on Catholic education. And for good Catholics this is quite sufficient, but, alas! all Catholics are not good, and so many unfortunate children lose their souls.

The World's Grievance Against the Church

IN an excellent paper entitled "The Church and Vanity Fair," which begins John Ayscough's recent volume of "Discussions and Essays," he brings out forcibly the world's real grievance against the Church. The true cause of the old quarrel between the two ancient enemies is not because the Church is "lax," as certain Protestant sects are fond of maintaining, but simply because the Church as she has shown herself "in a history of nearly two thousand years, has stood immovably for a law that she cannot change nor compromise, because it is not a human specific but a Divine revelation; at no cost of loss or danger to herself can she, or does she, admit modifications of that law, whether in dealing publicly with the States and their rulers, or privately with individuals in the confessional." Developing his thought, the author goes on:

Men, not angels, are her charge, and she remembers we are dust; not with loud yells, vindictive, does she hound the fallen to utter destruction, but out of sinners she fashions saints. The human dust, in her hands, is built up into a man reflecting not the first Adam but the second. And that is her real offense against the world, not that she would make sinners of men, but saints; for it is an undying reproach to the world that saints are possible in it. The existence of saints is an insult to a world that would make Christ's law an allegory or a dream and the Church that makes saints out of common, fallen men, is the arch-offender. So they must call her liar and hypocrite—since they would have nothing genuine and sincere but corruption, nothing real, but evil. The Church is reviled and misnamed because she affirms God's unchanging law to be always in possession, and will not confess that any modern change can make it obsolete or impracticable. Tender and full of encouragement, as Christ was Himself, to the imperfect, she insists on the possibility of His own counsels of perfection, and will not have them explained away, or ruled out of date. Therein lies the world's grievance against her, if she would indeed teach men that every demand of God can be evaded, every rule of Christian ethic be dispensed, and that Mammon and God can be twin masters, then would the world and Mammon love her well.

Yes, if the Catholic Church would only be a little more "human," yielding and conciliating how much easier it would be to get on with her. Why even in the early ages of her history, she used to encourage numerous fanatics she called "martyrs" to prefer becoming the food of hungry lions to peacefully offering incense to Jupiter. And how foolish it was of her later to let such worthy men as Fisher and More go to the block just for the sake of a little scruple regarding the headship of the Church in England. In the same century, a few graceful concessions to Luther in the matter of the Church's age-old teaching on grace, authority, the Scriptures and the Sacraments might have "saved" Germany, just as a little less obstinacy fifteen years ago on the part of the French clergy in the question of the Associations law would have much improved the relations between Church and State.

More intolerable still is the Church's unyielding stand regarding virginity, marriage, divorce and birth-control. Think what a throng of gifted, rich and well-born men and women, her insensate doctrine on those matters drives from her Fold or keeps from entering it. Then, too, the antiquated old Church's stand on the importance of Christian education does her nothing but harm, for she keeps her people hopelessly poor and "unprogressive" by requiring them to maintain schools where the name of God is held in honor and reverence and she makes it practically impossible for youths and maidens to be "successful" in life by insisting that they must actually observe all the Commandments all the time. In fact, the Catholic Church is really past praying for. Her case is hopeless. For the same unworldly follies she taught her children in the beginning she teaches them still, and the sad part of it all is, that she is not all likely to profit in any degree by the egregious blunders she has made in the course of her long history, but she is sure to go on insisting without compromise on chastity, justice and judgment to come to the very end of the chapter.

Progressive Resolutions

AN unusually well-balanced set of resolutions was drawn up at the recent convention of the Central Society at Detroit. Little that is of interest to Catholics was overlooked. Together with such questions as family life, divorce, birth-control; the education of Catholic children in Catholic schools and colleges; vocations, and the active support of the Catholic Missions, we find also a discriminating consideration of such other subjects as finance, banking, the reestablishment of an American merchant marine, social insurance, compulsory health insurance and similar topics. On all these points a progressive attitude is taken. Nor is the agricultural question overlooked.

As the most important group in the middle class which constitutes more than ever the natural bridge between immense riches and degrading pauperism, the rural population is to be especially aided and encouraged. Besides constructive economic measures study circles are suggested for every rural parish, with the pastor as spiritual advisor. Such subjects of study and discussion as taxation, farm loans, farm accounting, agricultural experiment stations, agricultural extension service and the various forms of farmers' organizations are proposed.

Enthusiastically extolling the Constitution of the United States as our priceless heritage, the drafters of the resolutions draw attention to the danger to which this written instrument of liberty is now exposed:

There are unmistakable signs of attempts to rob the American people of the security of its freedom and rights by gradually adding amendments to the Federal Constitution, so that the instrument intended to be for us a defense of freedom and inalienable rights is threatened to be perverted into a means for enslavement.

The fact that too many immigrants "manifest no desire to familiarize themselves with the language, customs and laws of the country" is declared to be deplorable and instruction in citizenship, is heartily endorsed. The members are urged to take up this work and to inaugurate classes for this purpose in their local societies. The cultural value of a knowledge of German, on the other hand, particularly in higher education, is quite properly stressed. Coming then to the question of industrial association the resolution reads:

We reiterate our position regarding the right of both employer and employe to organize and we renew our previous endorsement of collective bargaining. We condemn any organized attempt to disrupt trade unions under the guise of an "open-shop" or "American-plan" movement, as opposed to the natural right of association.

The serious study of all public questions, including not merely economic but also financial matters, is proposed to the members as a necessity for intelligent citizenship. As particularly urgent topics of study such subjects as our banking system, the marketing of our products at home and in the marts of the world, our waterways, and the preservation and development of our natural resources are pointed out. Regarding our great problem of finance the resolution says in part:

Finance is today a most important factor in the economic life of the nations. Every branch of industry and commerce is vitally affected by its intricate system. For the circulation of money as a means of exchange the banks are regulatory channels, just as they also attend to the investment of money in its productive function as capital. As a means of speculation money wields a far-reaching influence likewise in the prevailing system of finance.

If the intelligent interest in our religious, educational, social and public questions of every kind, which these resolutions seek to foster or create, were made a prime object in all our Catholic organizations we might hope soon to develop a spirit of enlightened and progressive citizenship among American Catholics, that would render their services tenfold more valuable for Church and State.

The Death of Father Shealy

A FEW hours after the oldest New York priest, the beloved Mgr. Edwards was carried to his grave, the news spread throughout the metropolis that another sturdy workman in the vineyard, the Rev. Terence J. Shealy, S.J., had gone to his reward. The death of this energetic and eloquent laborer removes a striking personality from the life and activities of Catholic New York. No one who ever met Father Shealy could help admiring his idealism, the generosity of his impulses, his fiery Celtic temperament indignant of wrong, his quick response to all that was manly and fair. To the tasks assigned him he gave himself with an uncompromising whole-hearted devotion that never flagged. Whether as a lecturer on jurisprudence, as preacher, or in the more characteristic work by which he was best known and on which he left a distinct mark, that of retreats to men, he labored with all the powers of his generous manhood. Father Shealy had the Celtic gift of leadership. He knew how to control and guide men. To them he could speak with an authority and a force native and spontaneous, rugged at times, but always compelling. That gift of leadership he used for the noblest ends.

In one line of work, the manly priest and generous son whom the Society of Jesus has just lost, was a pioneer. He was the first organizer in the United States of a work destined to be productive of untold good, that of the weekend retreats for men. Mount Manresa, Staten Island, where at the cost of much labor and sacrifice, he founded a retreat house for the work he had so much at heart, is his monument. Mount Manresa will ever be associated with his name and recall his eloquence and his priestly zeal. Here men of many ranks in life, lawyers, judges and business men, gathered at stated times, under the inspiring leadership of Father Shealy, and in silence and solitude, meditated with him as a guide on those great truths which form the very foundation of religious, social and civic life. Here Father Shealy was in his element. At Manresa he did his best work. In addressing the men who time and again returned to listen to his stirring appeals, he called upon his copious intellectual and spiritual

resources. He could be at one and the same time keenly logical in thought and pictorial in phrase, conservative in substance of doctrine, and novel and popular in its presentation. The hundreds of men who listened to the eloquent exposition of the most abstract religious, social and ethical principles by their loved retreat-master, will not forget his martial appeals.

The pioneer work done at Mount Manresa inspired others to follow where Father Shealy led. The Laymen's Retreat Movement, of which he was the inspirer and the soul, has now reached a stage of wondrous growth. In the neighborhood of great cities like Philadelphia, Chi-

cago, St. Louis, other houses have been opened, guided by the principles and the practises followed by Father Shealy are repeating the good done by him at Mount Manresa at the gates of the great city where his life as a priest was spent almost in its entirety, and where his death leaves a great void. In the death of Father Shealy hundreds mourn the loss of a guide, teacher and friend. But while mourning his loss, they will be comforted by the thought that the unselfish work accomplished by Father Shealy, at times in great suffering of which even his friends knew comparatively little, cannot fail to win that great reward which God promises to His unselfish and stalwart soldiers.

Literature

The Misses Sadlier's Books

IN a season of brilliant centennial commemorations it would be natural but unfortunate to overlook an important anniversary merely because it is unobtrusive, and yet too little public notice has been taken of the diamond jubilee of the opening of the academy that began the foundation for higher education for women conducted by the Sisters of Charity of the archdiocese of New York. The occasion was becomingly observed, however, at the mother house of the Community, the College of Mount St. Vincent, especially by the pageant of the collegiate commencement week in which the outstanding features of seventy-five years of distinguished service to Catholic education were portrayed by the members of the College Dramatic Association. The high traditions of this institution and those of American Catholic letters were jointly maintained at the commencement itself by the conferring of the degree of doctor of letters on Miss Anna Theresa Sadlier and her cousin, Miss Agnes Laurette Sadlier, the latter an alumna of the Mount.

These were events of more than local significance, for they are typical of what has been taking place throughout the country wherever there exists such a center of Catholic ideals. The episodes in the pageant of Mount St. Vincent's splendid history, from the opening of the first institution at McGowan's Pass in 1847, down through the years of development and growth, with their record of noble names, have had their counterpart in the South and West and North, wherever women consecrated to God are carrying on the work of cultivating the minds and molding the characters of Catholic girls. The first Mount St. Vincent stood on what was then the outskirts of the city. It knew the hardships of pioneer enterprise, but it met with characteristic ease the cultural needs of that gently leisured period. In the decades which have ensued, what is known as the higher education of women has set up more exacting standards, and if it is not to be wondered at that the Church, the nursing mother of culture, has recognized in each new demand an opportunity to pour out her riches it cannot be considered remarkable

that the present Mount, still just beyond the grasp of the gigantically spreading metropolis, should be the home of one of the first Catholic colleges for women in the United States, and that there that wisdom which has its beginning of the fear of the Lord should be instilled, together with the best of what this world calls knowledge.

All this constitutes one of the reasons why it was so eminently fitting that they who were honored with the doctorate of letters on the occasion of the Mount's jubilee commencement should have borne the name they did. To the generation which witnessed the foundation of the first Mount St. Vincent no name was more familiar than that of Miss Anna Sadlier's mother, Mary Anne Madden Sadlier, whose novels of Irish-American life perpetuate the most notable features of its most interesting period. Mrs. Sadlier herself was of Irish birth. Emigrating to Montreal in 1844 she there married James Sadlier, one of the founders of that famous Catholic publishing house. Perhaps the best known of her more than sixty works was the novel, "The Blakes and Flanagans," which depicted the divergent results of poverty and prosperity on the characters of two immigrant families of like antecedents.

The literary tradition established by Mrs. Sadlier was carried on by her daughter, Anna Theresa Sadlier, whose works number over forty volumes. Miss Sadlier was born in Montreal, her education having been received at various schools in that city and completed at the famous Villa Maria. She began to write when she was about eighteen, and her published works include a number of translations from the French and Spanish. Among her original works are two stirring historical romances, "The Red Inn of St. Lyphar," which finds its plot and its adventures in the perilous days of the French Revolution and the Rising of La Vendée; and "The True Story of Master Gerard," in which the background is provided by Colonial New York and the Leisler conspiracy. But what is perhaps Miss Sadlier's best work has been accomplished in that most difficult of fields, juvenile fiction. In "The Mysterious Doorway" and "The Mystery of

Hornby Hall," she has provided, as the titles imply, what children so dearly love, a tantalizing mystery, while the children in "The Talisman" and "A Summer at Woodville," are lifelike, interesting, lovable youngsters, and the quaint little heroine of "Pauline Archer" is a Catholic cousin of "Rebecca of Sunnybrook Farm."

Once upon a time a little girl was given a wonderful book. It was bound in rose and gold and its pages were filled with the glamour of that country whose gates had but recently been opened to her by the hands of Grimm and Andersen. The rose-and-gold volume was called "The Children's Book" and the author's name was given on the title page as Agnes Sadlier, but these were facts of secondary moment to the little girl, as yet too pre-occupied with what books were about to care who made them. It was to be one of the delights of her maturer years to discover in her hostess at dinner the author of so much of her childhood's delight. In "The Children's Book" Agnes Sadlier, herself so youthful and diffident that she did not venture to publish it as wholly her own but credited many of its tales to French and German sources, displayed that gift of writing for children which she shares with her distinguished cousin and with too few besides. For "The Children's Book" was something more than mere juvenile literature. It possessed the imperishable quality of folk-tales, that definite but indefinable charm which certain discerning chroniclers can recognize and capture, but which seems to be beyond the province of invention.

This power of seeing from the standpoint of childhood stood Miss Sadlier in good stead when in latter years she was asked by the Routledge Company to write their series of monosyllabic histories, and her story-telling faculty, so early displayed, has seconded her historical sense in her lives of Mother Seton and Jeanne d'Arc. Those who witnessed Miss Anglin's "Trial and Death" of Jeanne were given fastidious standards of criticism, the standards, one might almost say, of contemporaries and witnesses, and to say that these standards are satisfied by Miss Sadlier's chapters on this period is sufficient evidence of her volume's excellence. The record moves with the steady pace of life and actuality and rises to the height of the dramatic crises which this most extraordinary of lines provided.

Miss Sadlier is the daughter of D. J. Sadlier, who made of the publishing house of which he was the head almost an international institution. He was the publisher of the *Tablet*, and across her childhood's horizon moved the figures of Dr. Brownson, the *Tablet's* editor, Dr. Nelligan, its brilliant and eccentric contributor, and others of their kind and generation. One wishes there were some way of inducing this lady to assemble her gifts as a *raconteuse* into a volume recording her memories. It would be well worth reading.

BLANCHE MARY KELLY, LITT.D.

STIRRUP-CUP

Lift me Love's stirrup-cup of gold,
When my last sunset rides the night
And let there be a great bell tolled,
And flowers flung in the failing light.

A bell, whose throat shall sound the years
When I was young, and my dreams were sweet
As the heart of a rose, when morning clears,
And the wind comes by on silken feet.

Then raise me high to the darkening west,
That I may see that lone, bright Star,
Whose beams shall cheer my weakening breast
With beauty, flickering fair and far.

Whose light is symbol of the Light
That lives wherever men may be;
And which, through God-of-Mercy's might,
Shall one day flood death's way for me.

J. CORSON MILLER.

REVIEWS

La Philosophie Moderne. Depuis Bacon Jusqu'à Leibniz. Etudes Historiques. Par GASTON SORTAIS, S. J. Tome Deuxième. Paris: Lethielleux. 22 fr.

To the two score works already published by him and dealing in a masterly way, with the history of philosophy and some of the most abstruse problems of philosophy itself, the venerable Father Sortais now adds the second volume of his "Modern Philosophy." Like his first volume on that subject, it is of encyclopedic proportions. When the thousand and more closely packed pages of these two volumes are joined together, they form a work that in generosity and breadth of treatment, recalls the good old days of the Jesuits of the seventeenth century, when neither teachers nor pupils were afraid of attacking the ponderous folio. The erudition displayed in this section must be described as amazing, and it comes easily to the author. He uses it after the fashion of the *connoisseur*, who quietly displays rare objects of art with which he is long familiar. Thanks to this erudition of the historian, the reader is made to feel that he is following a safe guide in the philosophical labyrinth whose mazes he must tread. The luminous and logical exposition by Father Sortais of the difficult problems suggested by the systems of Gassendi and Hobbes, the fairness of his analysis and the unerring instinct with which he finds the chinks in their philosophical armor, reveal the old professor long accustomed to the contests of the scholastic arena.

The first portion of this "History of Philosophy in the Seventeenth Century," Father Sortais devoted to the study of empiricism in England. In its review of that volume, *AMERICA* called attention to the author's admirable study, not surpassed even by any English writer, of Bacon. The present volume, the venerable French Jesuit consecrates to another empiricist, Gassendi, and to such secondary figures as Gui Patin, Bernier, Sorbière in France and Robert Boyle in England, the latter especially showing strong Gassendist tendencies in his opposition to the Aristotelian substantial forms. But just as in the former tome American and English readers naturally turned with greater interest to the pages in which the Baconian system and its influence were so thoroughly analyzed, so in the volume under review they will read with like zest the chapters where the theories of Hobbes are exposed with the same completeness. The Hobbesian trilogy, the body, the man, the citizen, is set forth by the Jesuit writer in a striking form. In our days when theories of the State are closely scrutinized, students of such vital questions will

eagerly seek those sections of the work where Father Sortais exposes and criticizes the Hobbesian theory of sovereignty.

Hobbes is a staunch upholder of absolutism whether the power be vested in an individual or in an assembly. According to him, the social contract is unilateral only, binding the subjects to the sovereign but not the sovereign to the subjects, the sovereign being irresponsible, not liable to punishment, and inviolable. The sovereign is responsible to God alone and his powers are limited only by the principle: "*Salus populi, suprema lex.*" In the "*Leviathan*," the sole purpose of the Englishman is to justify absolutism. Father Sortais unflinchingly exposes the false principles on which the "*Leviathan*" is built, yet he admits the enduring power manifested in its pages. The reading of Father Sortais' masterpiece so pregnant of thought and fact, and rigidly and amply documented, will whet the appetite of every student of philosophy.

J. C. R.

The Gospel of a Country Pastor. By REV. J. M. LLEN. St. Louis: B. Herder Book Co. \$1.00.

There is an attraction in this simple little volume that is unusual. Father Llen has not added to our already large stock of sermon-books; in fact, he does not preach at all, but merely observes, and from his interpretation of a thousand commonplaces draws many a profitable spiritual lesson. The author finds the solution of all our social and civic problems is summed up in two phrases: "Back to Christ! Back to the farm!" As was shown by the last census, Americans are no longer an agricultural people. What this fact will mean to our future can only be surmised, but it is a commonplace of historians that when the bulk of the population has been lodged in the great cities, an element of political disintegration has been created. As to the need of a more vigorous Christianity in life, no student of the time can deny that it is the one factor imperatively needed. Democracies cannot exist without its vitalizing influence in public as well as in private life. Father Llen has given a new setting to old truths in his "handbook of spiritual agriculture," but he has no new remedies for spiritual or social ills. "A new Gospel," he writes, "is not worth listening to." He believes that if we try to bring the spirit of the old Gospel into our daily lives, not through great achievements but by fidelity to a round of duties apparently small, we are in reality working for the solution of the problems that vex, and vex in vain, the brains of the philosophers. Turning these quaint and cheery pages, our country cousins will see a new glamor in familiar scenes, while the unfortunate dwellers in great cities will catch the almost forgotten incense of new-turned furrows and of damp leaves smoldering on the brown autumn fields.

P. L. B.

The Book of Job. By MOSES BUTTENWEISER, Ph.D., Professor of Biblical Exegesis, Hebrew Union College, Cincinnati. New York: The Macmillan Co.

Technical students of the Old Testament will find in these pages much matter of detail that is both substantial and suggestive. The author is at his best in his English rendering of the Hebrew, and in much of the information conveyed by his exemplary notes, which are clear, thoughtful and erudite. All of this was to be expected from so industrious and experienced a scholar. He is, perhaps, less fortunate in his speculations on matters of larger scale. The Elihu-section and the account of Job's final restoration to prosperity are too lightly rejected. In order to justify an excessive indulgence in rearrangement, the author posits an extensive derangement of the original order of the matter, which he in turn ascribes to a generally hostile reception of the Book of Job because of its conflict with contemporary tradition; but the first of these hypotheses is largely gratuitous, and the second, apart from the author's own conjectures, is wholly so. In the in-

roduction he strongly insists on a scarcely tenable explanation of the frequent discrepancies between the Masoretic text and the earlier versions. Rejecting the hypothesis of an earlier Hebrew reading as the original of the Septuagint, he first tries to link this version with the Targums, and then ascribes the two in common to the influence of an exegetical tradition in favor of which the Masoretic text was simply ignored in the variant passages.

His own examples, however, do not bear this out. In Job XII, 5, 6 the two Targums employed by Walton (apparently the Complutensian reinforced by Buxtorf) are fully as different from the Septuagint as either of them is from the Masoretic text; while in XIV, 12, 14 the Hebrew and Aramaic are more alike in sense than the Greek is to either. It is a matter of general fact that the Targums abound in signs of traditional interpretation where the Septuagint, whatever its comparative proximity, is free from them; and that even where the two agree in their variations from the present Hebrew, it would still be impossible in many cases to find in the nature of the variant passages any objective clue to the tradition whose influence is invoked. The whole theory is at least consistent with the author's main contention, that the real character and message of the Book of Job has been obscured by two thousand years of "dualistic" interpretation, and that Job was really a primitive immanentist, with no faith in a future existence or in the objective reality of any supernatural order. Nevertheless, before assenting to the unqualified assertion that Job, XIV, 12, explicitly denies a resurrection, in which, we are informed, his contemporaries were beginning to believe, we shall await surer evidence than the nice English turning of a Hebrew conjunction and the modal rendering of a couple of imperfects.

W. H. McC.

BOOKS AND AUTHORS

School Books.—In a recent book Glenn Clark, Professor of English at Macalester College, in "A Manual of the Short-Story Art" (Macmillan) has treated the short-story from a new angle. The scheme of the book is new and interesting. Everything is built upon the picture, in the first part of the book, visualization, impression and suggestion following the picture basis, and dialogue, character, setting, and plot being treated in separate chapters. The illustrative material is well chosen and the suggested exercises are practical. Teachers of English especially concerned with the short-story will find this book worth having.

The sixty "Graded Lessons in English for Italians, an Aid to Americanization," (Christopher Pub. Co., Boston) by the Rev. Angelo Di Domenica, B. D., are well adapted to the purpose for which the author intended them. The first forty lessons which make up parts one and two, cover many phases of everyday life, in clear short sentences in Italian and English. A brief elementary history of the United States completes the sixty lessons, each lesson in that part being provided with clear explanations of important points of English grammar, and with questions in English and Italian based upon the text.

Fables for Parents.—Two little books by Hilaire Belloc which have recently appeared in this country should be joyfully welcomed by all perplexed fathers and mothers. They are called "Cautionary Tales for Children" and "More Beasts for Worse Children" (Knopf, \$1.50 each), and are most intelligently illustrated by "B. T. B." There is scarcely a parent who cannot read with profit about the fate that befell "Jim," for example, and perhaps there are even some children the book would help. "Henry King," "Matilda," "Franklin Hyde," "Lord Lindy," "George" and "Rebecca" are the titles of narrative poems which should be seriously meditated upon by young and old, if the present generation is to turn out as it should. The other book is an earlier one and contains,

among other poems, the well-known account of my Yucatan aunt's "Python," "The Vulture," "The Microbe" and "The Llama." All the pictures, it should be said, throw a "flood of light" on the meaning of the text, even on these versus about "The Viper:"

Yet another great truth I record in my verse
That some vipers are venomous, some the reverse;
A fact you may prove if you try,
By procuring two vipers and letting them bite.
With the first you are only the worse for a fright,
But after the second you die.

"Little Women."—Little, Brown & Co. have issued a new edition of an old favorite, Louisa May Alcott's "Little Women." How the publishers can issue this well-printed, beautifully illustrated and substantially bound volume of 397 pages for \$1.50, must be considered one of the mysteries of the trade. Of course, the book is "old-fashioned," and to our "flappers," of both sexes and all ages, sentiments such as the following are anathema:

This is the sort of shelf on which young wives and mothers may consent to be laid, safe from the restless fret and fever of the world, finding loyal lovers in the little sons and daughters who cling to them, undaunted by sorrow, poverty, or age; walking side by side, through fair and stormy weather, with a faithful friend, who is, in the true sense of the good old Saxon word, the "house-band," and learning, as Meg learned, that a woman's happiest kingdom is the home, her highest honor the art of ruling it, not as a queen, but as a wise wife and mother.

"Old-fashioned" yes, as love and humility and gentleness and mothers, are "old-fashioned." Only an utterly corrupt society can count it gain when women relinquish the home for a literal or figurative soap-box. This edition of "Little Women" is a book to keep in mind next Christmas.

Novels.—The book-jacket of "Certain People of Importance," (Doubleday), by Kathleen Norris, informs us that for ten years, the author has been giving us glimpses of the real power that lies behind her apparently simple art. But "now she has gathered all her strength and charm upon one magnificent canvas in a work that she herself regards as dwarfing anything she ever attempted." But if this story were the reader's first introduction to Mrs. Norris, he would not be inclined to pursue his acquaintance very far. Despite the title, the book is a story about some extremely unimportant people, whose manners and mode of living are given in such great detail that one knows exactly just what they eat at every meal, and also what they wear. Sometimes in an attempt at realism, the facts mentioned are sordid and almost vulgar. The life of the Crabtree family may possibly be duplicated here and there in the United States, but it is to be hoped that the average American family finds a little more joy and comfort and hope even in humdrum, hard-working, monotonous existence than do these "Certain People of Importance."

"Mary Lee" (Knopf), by Geoffrey Dennis, is the imagined autobiography of a young lady of the middle nineteenth century. The author being a man, merits special praise for attempting such a work. The execution is for the most part good, though the descriptions are often too long, and the character-drawing marred by a Victorian grotesqueness. "Mary Lee" is too old at nine and too young at twenty to be natural. The holding power of the book is impaired by its length, 442 pages, and the peculiar and annoying habit the author manifests of forgetting what has been written on previous pages. The story is entirely clean and wholesome.

The numerous admiring readers of Peter B. Kyne and James Oliver Curwood will find ready a new book from each, which the Cosmopolitan Book Corporation publishes. The first, "Cappy Ricks Retires," is really made up of a series of short-stories connected by numbered chapters which continue the

adventures of the well-known shipping firm. The best story is the opening one, telling how Murphy and Reardon, two excellently drawn Irishmen, lose their ship to the Germans, but win it back again. Mr. Curwood is now starting his third-score novel in "The Country Beyond" which describes how Jolly Roger wooed the fair Nada in the northern wilderness. A preternatural dog figures prominently in the story and a fatherly priest too.—Storm Jameson says in a preface that she designed her first story, "The Clash" (Little, Brown), to help promote a better understanding between England and America. But her book is not at all likely to attain its object, for few readers will be able to proceed far with the novel, the story is so crudely told and so silly besides.

BOOKS RECEIVED

- American Book Co., New York:**
The Foundations of American Nationality. By Evarts Boutell Greene.
- D. Appleton & Co., New York:**
A Journey in Ireland. By Wilfrid Ewart. \$2.00; The Mountain Schoolteacher. By Melville Davison Post. \$1.50.
- Benziger Brothers, New York:**
The Love of the Sacred Heart. Illustrated by St. Mechtilde. With a Foreword by the Lord Bishop of Salford. \$2.00.
- Nicholas L. Brown, New York:**
Wanted—A Wife. By Alfredo Panzini. \$1.90.
- The Century Co., New York:**
The Laurentians, the Hills of the Habitant. By T. Morris Longstreth. Illustrated with Photographs and Maps. \$3.50; Asia at the Crossroads. By E. Alexander Powell. \$3.00; The Period of Discovery. By Joseph V. McKee, M.A., and Louise S. Roemer.
- Thomas Y. Crowell Co., New York:**
The New Latin America. By J. Warshaw, Ph.D.; Trini, the Little Strawberry Girl. By Johanna Spyri. Translated by Helen B. Dole.
- Dodd, Mead & Co., New York:**
Last Days in New Guinea. By Captain C. S. W. Monckton, F.R.G.S.
- George H. Doran Co., New York:**
Some Things That Matter. By Lord Riddell; From Gladstone to Lloyd George. By Alexander Mackintosh; The Judge. By Rebecca West. \$2.50; The Altar Steps. By Compton Mackenzie. \$2.00.
- Duffield & Co., New York:**
The House on Charles Street. Anonymous. \$1.90.
- E. P. Dutton Co., New York:**
Poland Reborn. By Roy Devereux. \$6.00.
- The Four Seas Co., Boston:**
Studies in the Chinese Drama. By Kate Buss.
- M. H. Gill & Son, Dublin:**
Irish at School; Within the Four Seas of Fola. By Miss. L. MacManus.
- B. Herder Book Co., St. Louis:**
Discourses and Essays. By John Ayscough. \$1.25.
- Houghton Mifflin Co., Boston:**
The Conquest of New Granada. By R. B. Cunningham Graham. \$4.00.
- The Kenny Press, Dublin:**
Benedictionale seu Ritus in Expositione et Benedictione SSmi. Sacramenti Servandus. Cura Rev. J. B. O'Connell.
- Alfred A. Knopf, New York:**
One of Ours. By Willa Cather. \$2.50; Tutor's Lane. By Wilmarth Lewis. \$1.75.
- The Macmillan Co., New York:**
Post-Industrialism. By Arthur J. Penty. Preface by G. K. Chesterton; The Church in America. By Professor William Adams Brown. \$3.00; The Heretic. By J. Mills Whitman. \$2.00; Daniel Boone and the Wilderness Road. By Addington Bruce. Illustrated; English and American Philosophy Since 1800. A Critical Survey. By Kenyon Rogers.
- Manhattan and Bronx Advocate, 1712 Amsterdam Avenue, New York:**
Jack, Jill and the Corporal; Mr. Francis Newnes. Both by Rev. J. C. Martindale, S.J. \$1.50 each.
- Matre & Co., Chicago:**
P. Téqui, 82, Rue Bonaparte, Paris:
Paroles d'Encouragement. Extraites des Lettres de Saint François de Sales. Par Ferdinand Million. 2 fr.; O Femmes! ce que vous pourriez être. Par G. Joannes. 3 fr. 75; L'Abbé J. Bte. Debraubant. Par Mgr. Laveille. 10 fr.; Conférences Spirituelles aux Religieuses de la Visitation d'Orléans. Par Mgr. Chapon. 7 fr. 50; Aux Mères et à leurs Grandes Jeunes Filles. Futures Epouses. Par L'Abbé Charles Grimaud. 5 fr.; Explication du Petit Office de la Sainte Vierge Marie Selon le Bréviaire Romain. Par Le R. P. Charles Willi; A Jésus par Marie ou la Parfaite Dévotion à la Sainte Verge. Par Abbé J. M. Texier. 3 fr. 50.
- University of California Press, Berkeley:**
Official Explorations for Pacific Railroads. By George Leslie Albright.
- St. Michael's College, Toronto:**
Zeal in the Classroom, Pastoral Theology for Clergy and Religious Engaged as Teachers. By Rev. M. V. Kelly, C.S.B.
- The Palmer Co., 129 Boylston St., Boston:**
Education and the Army. By Captain Elbridge Colby, U. S. A. \$1.00.
- Charles Scribner's Sons, New York:**
The Children's Bible. By Henry A. Sherman and Charles Foster Kent. \$3.50; The Oppidan. By Shane Leslie. \$2.50.
- Small, Maynard Co., Boston:**
Cambetta and the Foundation of the Third Republic. By Harold Stannard, M.A. \$4.00; Success. By the Rt. Hon. Lord Beaverbrook. \$1.25.
- Stewart K'edd Co., Cincinnati:**
Lithuania. By Rupert Brooke; Sounding Brass. By Edward Hale Bierstadt; Society Notes. By Duffy R. West. \$0.50 each.

Sociology

Why Not a Constitution Day?

WE celebrate with great pomp and ceremony our national holidays. July 4 is celebrated as the day of days. Rightly so. It commemorates the day on which the Continental Congress assembled at Philadelphia declared our independence of England. But what should be a memorable day in the history of our country, the birthday of the Constitution, except for the cold formalities which take place in Independence Hall on September 17, passes unnoticed.

The drafting of the Constitution was an event no less important in the life of this nation than the drafting of the Declaration of Independence. It was framed to form a more perfect union, establish justice, insure domestic tranquillity, and secure the blessings of liberty to ourselves and our posterity. It cemented the loosely Confederated Colonies into a solid union. Without the Constitution it is doubtful if we could have retained our independence, yet this great instrument is almost entirely forgotten today both in and out of Congress.

The most fitting and effective way to celebrate the birthday of this great Constitution which all citizens once venerated as the charter of their liberties and the palladium of their rights would be to send Paul Revere into every corner of the land to awake the people to the fact that such a document still exists and that enemies of free government, which this Constitution guarantees, are fast changing its character. Then the Old Liberty Bell should be rung and rung and rung until every citizen in the land had been assembled in his respective locality to hear of the great principles contained in this old forgotten document, principles of liberty which were laid down in the days of Magna Charta, and to learn how quickly liberty can be lost by preventing the Constitution from functioning as its framers intended.

At these gatherings the few old-fashioned people who still revere the Constitution and regard it as the fundamental law should, as a mark of respect to this great charter of liberties, occupy places of honor on the stage. The front rows should be occupied exclusively by members of Congress so that they might hear every word expounded, for it is they, perhaps more than anyone else, that most need instruction on the Constitution which they swear to uphold.

Vicious minorities who have no respect for the Constitution or regard for the inalienable rights of others, continually work on Congress, commanding it to vote for measures that are against the best interests of the country and contrary to the Constitution. Like the Roman Emperor Vespasian these little groups threaten all with death who refuse to obey their peremptory commands, and the sworn guardians of the Constitution and the protectors of the integrity of the States, Senators and Congressmen,

meekly obey and trust to the Supreme Court to relieve their conscience by deciding these laws. We must remember that the Supreme Court is not and was never intended to be the keeper of the Congressional conscience. There was a time, and not so very long ago at that, when Senators and Congressmen understood the Constitution and could not be coerced into passing an unconstitutional law even though threatened with political death.

The people of Athens assembled day after day and year after year to discuss public questions. They listened to the discussions of philosophers, the contests between poets and the appeals of orators, and then they passed upon all foreign and domestic questions. They were trained and equipped to exercise the duties of citizenship as no people ever were. No one could be a citizen of Athens or take part in the deliberations if he lived at a distance which would prevent regular attendance at the meetings called within the walls of the city. They well understood the principle and valued the importance of local self-government. The framers of the Constitution also knew the importance of local self-government. They knew very well that the further governmental agencies were removed from the people the greater the inefficiency and extravagance. So they insisted, as did the Conventions which ratified the Constitution, upon the States retaining their sovereignty. The new government was to be kept close to the people, so that it might always be responsive to their will.

We too, like the people of Athens, could greatly benefit from the formation of Constitutional societies where questions affecting our present system of government could be freely and thoroughly discussed. Some very important truths concerning our Constitution could be taught the people at these gatherings. Among the important truths that could be impressed upon their minds is that the control of education belongs to the States, that the quickest and surest way to set up an autocracy is to place it under Federal power; that matters affecting the people locally or within the States can be best regulated by themselves, that the Federal Government can no more diagnose a local matter than can a doctor without seeing the patient, and that duties belonging to the State cannot be performed as economically or efficiently by the Federal Government as by the State.

While explaining the Constitution we should mention, especially for the benefit of Congress, that there is nothing in the Constitution which morally obligates or legally warrants the Federal Government to support the people nor does the Constitution say that babies shall be born with Federal aid and suckled under Federal supervision. We should also remind Congress that marriages supervised by eugenic experts have never proved a success.

We cannot help but view with great apprehension the continual growth of certain schools whose political philosophy attacks the fundamentals of our Government

and weakens the source from which it draws its vitality, the people. The leprous disease of paternalism thoroughly permeates this school and its evil practises have already taken root among the people. It is sapping their strength of character and if not checked very soon will sink the people into a political degeneracy which will ultimately end in the destruction of our institutions. Paternalism has been tried. No people can survive under it. Rome could not withstand its evil results.

Americans of every station must be made to realize that the completion of our Government is fast changing through the assiduous work of various little groups, and that duties have been imposed upon the Federal Government never contemplated by the founders of the Republic. Boards and bureaus of every description are being set up with innumerable inspectors invested with inquisitorial powers. Clothed in the garb of autocracy they assert their authority and direct their activities into the lives and habits of our people, the very thing which our forefathers rose up in arms against. We are more "governed" today than Russia.

Americans should heed the warnings that are being sounded today. They should beware of democracy's false friend, paternalism. All offers of Federal aid should be scorned. It is only a bribe to give up inherent rights. Americans who cherish liberty should vigorously oppose every move that centers power in the Federal Government, for if the insane desire to place all power in the Federal Government is not checked our fast-increasing army of tax-gatherers will, as in the days of ancient Rome, exceed in number the tax-payers, and the States will become geographical entities in name only.

Let us by all means have a Constitution Day. Let organizations be formed to study and make the Constitution better known. Let us become real propagandists and endeavor to get all citizens to return to the system of government designed by the framers of the Constitution. Let our slogan be: "Make the Constitution better known."

JOHN MCGUINNESS.

Education

Completing Education

IN almost all discussions of education, emphasis is placed upon what education ought to do for the individual. Rarely does one find a reference to what education ought to impel the individual to do for society. Rarely does one find reference to the development of the social side of the student's character, a lively sense of social duties and a willingness to discharge these duties. But a character is incomplete if it lacks this sense of obligation, if it does not induce its possessor to make his education benefit others. The Ideal Educator stressed the social aspect of His Gospel, "He that would be the greatest among you, let him become the servant of all," and

He assured us that on Judgment Day the fulfilment of our social obligations will determine the measure of His approval or disapproval. Somehow, studies seem to make men self-centered, self-satisfied. The situation is often aggravated by the emphasis which colleges ordinarily put on personal success from the day the student enters upon his course until graduation day. Educators do not seem to care whether the medal-winner will ever make any other than personal use of the intellectual ability which brought him the prize.

It ought not to be surprising if investigation reveals shortcomings in this respect on the part of Catholic collegians. In the college curricula, what systematic effort is made to bring home to the student his social responsibilities, what systematic training does he receive in fulfilling them?

In educational institutions conducted by the Jesuits, the Sodality of the Blessed Virgin is the instrument depended upon to develop the social phase of the student's character. The purpose of the sodality is to build up character on the model of Jesus Christ, under the inspiration and protection of His Blessed Mother. A character fashioned after such a model, under such guidance, must be complete. It must include a due development of the social sense, without losing sight of the sodality's primary purpose, the sanctification of its members.

In illustration of the methods of this character-forming agency I should like to instance the Marian Sodality in Marquette University, Milwaukee, Wisconsin. I shall not describe in detail the means employed to cultivate the personal goodness of the student-sodalist: the weekly meetings with recitation of the Little Office of the Blessed Virgin and talks by the director; the annual retreat, frequent Communion, and the rest. My purpose is to show how the social element in the student's character, in his college training, is systematically developed by interesting him in one or more of the sodality's sections, which are committees for specified activities, in the hope that the interest thus aroused will continue through his life.

Perhaps the most prominent section is that which constitutes a branch of the Catholic Instruction League. This section has enlisted eighty-three students in the sacred and imperative work of teaching catechism every Sunday to Catholic children who do not attend parish schools and who but for the League work would grow up with none or at best an utterly inadequate knowledge of their Faith. The eighty-three catechists are recruited from eight of the colleges and schools comprising Marquette University.

It is difficult to understand how any Catholic college man can be apathetic toward Catholic literature. To develop this interest in the student is the object of the literature section of the sodality. The practical nature of its work is proved by the disposal each week of more than one hundred copies of *AMERICA* and by the organization of *Daily American Tribune* clubs to secure subscrip-

tions to the only Catholic daily in our country in the English language. Each D. A. T. club, as it is called, is composed of five members, each contributing ten cents. The fifty cents thus secured enables the club to get the Catholic daily for one month. In four days twenty-four D. A. T. clubs were organized. In addition to this, the literature-section members have sent out letters to 200 Catholic educational institutions, explaining the club plan and urging its adoption. They also collect Catholic periodicals and distribute them in charitable institutions and mail them to people who will benefit thereby. They contribute articles to Catholic publications and news items to the press service of the N. C. W. C., and when occasion arises, answer attacks on the Church in the daily press.

In thus fostering the reading and support of the leading Catholic review and the first Catholic daily in English, the sodalists are serving the cause of the Catholic press not in the present only, but in the future, too, for the contact established during university days will, in many cases at least, be continued after graduation.

To arouse ardor for the spread of Christ's Kingdom among men is the purpose of the mission section. Its members hold mission-study meetings, distribute literature calculated to arouse interest in home and foreign missions, collect funds, chiefly by distributing mite-boxes, of which nearly 300 are now being filled by students. They send old clothes to the Indian missions and discarded books to St. Mary's Mission House, Techny, Illinois, and give to Catholic audiences an illustrated lecture, "The Standard-Bearers of Christ," a graphic description of the heroic labors of the Soldiers of the Cross who are fighting for their Lord on the frontiers of civilization.

Another section of the Marquette students' sodality is the social-service section. It aims to promote interest and actual participation in the solution of the social question and in social welfare work. It encourages students to become scout masters, active members of the St. Vincent de Paul Society, Catholic Big Brothers, organizers and managers of boys' athletic teams and leagues. Seventeen "little brothers" are now being taken care of by Big Brother members of this section.

Among the accomplishments of this section is the organization of the first chapter of the Intercollegiate Co-operative Society, which has been favorably appraised by the Rev. John A. Ryan, D.D., who calls it "the first concrete and organized movement for social reform that has appeared in our colleges;" and by Harry F. Ward, Union Theological Seminary, editor of the "Bulletin of the Methodist Federation for Social Service;" G. W. Perkins, President of the Cigarmakers' International Union; the Rev. Joseph Husslein, S.J., of AMERICA; Dr. Henry Seeger of Columbia University; Senator Capper of Kansas, and by others.

The latest achievement of the social service section is the teaching of Catholic principles regarding social problems to workingmen in Milwaukee parishes. Thus far,

six students are leading more than 200 workers in a study of the "Catechism of the Social Question" written by Dr. Ryan and Father McGowan.

The sodality's illustrated lecture bureau aims to train students to furnish inspiring, elevating, intensely interesting entertainment to Catholic audiences. In addition to that on "The Standard-Bearers of Christ," referred to in connection with the mission section, the members of the bureau give illustrated lectures on "Our Lady's Shrine at Lourdes" and "Père Marquette." In a week the students with their ennobling message may reach thousands of people.

It is true that the sodality through its meetings and sections reaches only a small percentage of students in the university. This fact emphasizes the difficulty of developing the social element of the student's character and the need of giving the problem more prominence in our discussions of Catholic education. However, though the number of students engaged in the activities of the sodality is small, an invaluable service is rendered to the life of the university by keeping before all the students a practical exemplification of Christian stewardship applied to intellectual wealth and mental power, a stewardship that blesses him that gives and him that takes. A student cannot bring Christ into the lives of others and keep Him out of his own life. He cannot teach without being taught. He cannot enlighten others and himself remain in darkness. Inevitably he becomes the greater gainer.

ALBERT P. SCHIMBERG.

Note and Comment

Where Austria
Stands Today

ON August 19, the value of 100,000 Austrian kronen was exactly one dollar in American currency. Within the period of four days the krone had sunk to almost half its former worth. On August 14, it still was rated at 53,000 to one dollar, a value ridiculous enough. At this period the price of a small loaf of bread was 3,200 kronen. Its cost when these lines reach the reader cannot even be guessed. By August 19, a fairly good suit of clothes could not be bought at less than 1,000,000 kronen. This gigantic sum was then the equivalent of ten American dollars. Whenever the German mark sinks the Austrian krone descends with it, but when the mark rises, the krone stays where it landed in its fall, waiting merely for its next sheer plunge into a still deeper abyss. Germany's condition is hazardous in the extreme, but Austria's condition is unspeakable. The end of October will mark also the end of the credit which was extended to Austria by Great Britain, France and Czechoslovakia. Mgr. Seipel is at present negotiating with the nations for a new credit. Should he fail in this, Austria's state would indeed be desperate. Unfortunately some bankers in Austria have prevented all his efforts to raise up help from within. Among the laity the middle classes continue to be the

greatest sufferers, while priests and Sisters and Catholic institutions of every kind are in bitter straits, since those to whom they minister can give but small or no returns, and the public payments received in certain instances are pitifully inadequate. Hence the need of still further assistance until Austria can again be set upon her feet.

The Value of a Carmel

IN his message to the *Catholic Federationist* for August the Bishop of Salford speaks of the joy which the recent establishment of a house of Carmelite nuns of the primitive observance, "the children of the great St. Teresa," at Kersal, in the north of Manchester, gave to him. The great spiritual value of these contemplatives to any diocese is thus described by him:

The coming of the Carmelites must be looked upon as a special grace and favor to the whole of our diocese. This austere contemplative Order, specially devoted to the all-important work of prayer and penance for the welfare, temporal and spiritual, of all of us, especially of the diocese wherein they are established, and of all the diocesan works, plays a part which probably few of us ever realize, both in our spiritual lives and in our religious activities. A Carmelite convent is like a great spiritual dynamo, which furnishes driving power to all the works of practical charity—to education, the care of the poor and the sick, the conversion of non-Catholics and the growth of the Church—which are carried on by the active Orders, by the clergy, secular and regular, by all our varied religious organizations and societies. Hence its welfare should be a matter of great interest and concern to us all.

They are like Moses on the mountain praying for the captains and the men who are fighting the battles of Israel in the fields below.

Success of Clason Military Academy

OUT of seventeen candidates for commissions sent to Advanced R. O. T. C. Infantry Camp at Plattsburg Barracks, N. Y., by the Clason Military Academy, directed by the Brothers of the Christian Schools and the Reserve Officers Training Corps, seventeen qualified, with not a single failure in any subject on the service record of these graduates and juniors. It is a record unsurpassed by any other military school in the Second Corps area. Attention should be called here to the distinction between essentially military, or Class-M schools, to which type Clason Military Academy belongs, and Class-SM, or semi-military, high schools. Honors awarded by the War Department to a high school may not be competed for by an essentially military school, which is required to give a broader and more thorough course, since its students are being prepared for officer and non-commissioned officer grades in the O. R. C. and E. R. C. Heretofore it had been necessary for these students to complete an additional two-years' advanced military course at a university before becoming eligible for commission in the O. R. C., but the new regulations just in force permit the issuance of a commission, or certificate of eligibility for a commis-

sion, to the selected students of essentially military schools who have completed the four-year course. Under this ruling the seventeen Clason students, upon reaching the age of twenty-one, will be automatically added to the list of second lieutenants, Officers Reserve Corps, U. S. A. Clason Military Academy is to be congratulated on its success in the first trial of the new policy of the War Department.

Instructors May Not Marry

CALLING attention to the announcement of Dean Flickeringer of Northwestern University that no married instructors will be engaged there in the future, the *Cleveland Plain Dealer* remarks:

From the point of view of university administration it may be the best way out of a pressing financial difficulty. If adopted widely, however, and as a permanent policy instead of a temporary expedient this type of barrier against the married man could scarcely fail to have an unwholesome effect upon university education.

The desirable young prospect in the university teaching field is the man who has spent at least three years in graduate study after completing his college course. In the ordinary course of events the candidate must be at that time twenty-five or twenty-six years of age. The majority who probably are obliged to interrupt their study for pecuniary reasons are nearer thirty when they qualify for university teaching positions. Now comes a leading university and rules that a man in this position coming to it for employment must not marry, unless he has independent means, until he qualifies for the rank of assistant professor, which normally would mean three more years.

Under such circumstances we need not wonder if the best types of college graduates would in still larger numbers enter the business and professional fields.

Hopeful Signs in Industry

IT is good to see that in spite of much necessary criticism the Protestant Commission on the Church and Social Service, in its Labor Sunday Message, still finds distinct signs of hope and progress in the industrial situation in the United States:

There are earnest and courageous employers at work on constructive experiments. There are employers' organizations and labor unions that are conquering the old psychology of fear and force, and are seeking more social ends by much more social means. The workers' education movement and the new interest of labor unions in scientific research give much promise. The press, sharply criticized and often justly so, for partisanship in labor disputes, shows signs of greater fairness and discrimination and in some instances of moral leadership. The new role that is being played by the religious press in this country is especially gratifying. And withal the voice of the church is being heard with unquestionably greater respect and influence.

Now then is the opportunity as well as the duty of the Catholic Church to give her message to the world of industry, and to raise up Christian social leaders. But to be able to accomplish this result her own children must first show a far keener interest than is displayed by them at present in the all-important social questions of our day.